

APRIL, 1908

Seventy-Eighth Annual Conference

of the

Church of Jesus Christ
of Latter-day Saints

Held in the Tabernacle
and the Assembly Hall,
Salt Lake City, Utah
April 4, 5 *and* 6, 1908

WITH A FULL REPORT
OF THE DISCOURSES



PUBLISHED BY THE DESERET NEWS

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Saturday, April 4th, 1908, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, John R. Winder, and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, John Henry Smith, Heber J. Grant, Rudger Clawson, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay and Anthony W. Ivins; Presiding Patriarch, John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; of the Presiding Bishopric, Charles W. Nibley, Orrin P. Miller, and David A. Smith; Assistant Historians, A. Milton Musser and Andrew Jenson. There were also a large number of Presidents of Stakes and Missions, with

their Counselors, Bishops of Wards, Patriarchs, and numerous other prominent men and women representing various organizations of the Church.

President Joseph F. Smith called the assembly to order, and the services were commenced by the choir and congregation singing the hymn:

Now let us rejoice in the day of salvation;
No longer as strangers on earth need we roam,
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.

The opening prayer was offered by Elder Joseph E. Taylor.

The choir and congregation sang the hymn commencing:

"Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand."

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

God's protecting care, mercy, and blessings manifested.—Efforts of opponents

over-ruled for good.—The Saints' business is salvation of the living and redemption of the dead.—Practical efforts in cause of Temperance.—Important educational movement among Priesthood.—Boys should be actively employed in their callings.—Contention a characteristic of apostates.—Interesting statistics.—Testimony of divinity of the Prophet Joseph Smith's mission.

I esteem it a pleasant duty to attempt to make a few remarks at the opening of this our 78th Annual Conference. I am delighted with the vast number of brethren and sisters who are in attendance this morning. I am glad to look into your faces, to see you, and to realize, as I am made to do this morning by your presence, the interest that you feel in the cause of Zion, and in the work of the Lord in which we are engaged. It is also evidence of the interest you feel in the matters that may be presented to the conference for your approval; we desire and hope that we will be able to present only such matters to you, for your action and acceptance, as will be pleasing to you and acceptable to the Lord.

I believe that we have every reason to feel grateful to our Heavenly Father, the Giver of every good and perfect gift, for His merciful providences and wonderful kindness that have been extended to His people during the past year, since the last general annual session of the Church in conference in this place. The hand of the Lord is over His people, and His eye is upon His work—never was it more so than is visible at the present time. It is true that we owe to Him our deliverance from our enemies, from those who have sought our hurt and who are still seeking our hurt. We acknowledge the hand of Him who over-

rules all things, for we do not claim to possess the wisdom, the knowledge, or the power, in and of ourselves, to accomplish that which has been accomplished, or to effect the deliverance that has been wrought out for the people of God since the incipience of this work. We realize that it has been by the favor, and mercy, and protecting care of Almighty God that His people and the work of redemption, established in the latter days through the Prophet Joseph Smith, have been preserved and brought to their present standing, power, and influence in the midst of the earth. We thank God for His mercies and blessings; and I do not know but what we owe in some small degree gratitude to those who have bitterly opposed the work of the Lord; for in all their opposings and bitter strife against our people the Lord has developed His power and wisdom, and has brought His people more fully into the knowledge and favor of the intelligent people of the earth. Through the very means used by those who have opposed the work of God, He has brought out good for Zion. Yet, it is written, and I believe it is true, that although it must needs be that offenses come, woe unto them by whom they come; but they are in the hands of the Lord as we are. We bring no railing accusation against them. We are willing to leave them in the hands of the Almighty to deal with them as seemeth Him good. Our business is to work righteousness in the earth, to seek for the development of a knowledge of God's will and of God's ways, and of His great and glorious truths which He has revealed through the instrumentality of Joseph the Prophet, not only for the salvation of the living but

for the redemption and salvation of the dead.

I rejoice as much today—and more, if I am capable of rejoicing more, in the work of the Lord than I ever did before. I feel today as confident and as sure in the continued providences of the Lord, in His continued mercy toward His people, and in the glorious fact that it is His work, that He is directing it and will continue to do so, as I ever felt in my life. Indeed there is not the shadow of a doubt in my mind in regard to these things. I feel confident of the truth of God's work, of the mission of the Prophet Joseph, of the truth and divinity of the precious ordinances of the Gospel that have been restored to man in the latter-day, and I believe that this Gospel is the power of God unto salvation. I feel sure of it. I am convinced of the truth of these things in every fiber of my being.

I feel that it is a great privilege for us to be permitted to come together from time to time in the capacity in which we have met this morning. Here, during our conference, the elders of the Church will have opportunity to bear their testimony of the truth, to exhort and to admonish, to advise and counsel and instruct the people, as the Spirit of the Lord may move upon them and give them utterance. Here we have the opportunity of mingling together, of renewing acquaintances, and of partaking of the spirit of the work of the Lord which pervades assemblies of this kind. I rejoice to see you here and welcome you today. I pray that God's blessings may be extended to every soul present this morning, that life, and health, and peace may be our portion. I pray that the protecting care of the Lord may be upon you, individually and col-

lectively, and upon all that you possess, all that the Lord has given unto you. I trust that we may have a time of rejoicing, and that at the conclusion of our conference we may return to our homes having renewed strength and determination in our souls to continue on and on in faithfulness to the covenants that we have made with the Father of Lights, with Whom there is no variableness nor shadow of turning. Let us strive to keep sacred the covenants we have made with Him in the waters of baptism, and in the ordinances of the Gospel, wherein we have promised to be His children in very deed.

It may be proper for me to say that since our last semi-annual conference, quite a number of our beloved brethren and sisters have been called from this sphere of action. Some of them were prominent in the ministry, and all have been beloved and honored for their integrity to the cause of Zion. They have gone to meet their Father, and to render that account of their ministry in the world, as described by Alma the Prophet, by which they shall receive that judgment which will assign them to the paradise of God, where they shall await their resurrection from the dead. "The Lord giveth and the Lord taketh away," and we feel in our hearts to exclaim, like him of old, "Blessed be the name of the Lord."

I will say to my brethren and sisters who are present that I believe, in all candor and in truth, that the Church of Jesus Christ of Latter-day Saints, now organized in the midst of these eternal hills, was never in a better condition, spiritual or temporal, than today. The people never were more united than they are now. They never observed the laws of God more faithfully,

or more truly and honestly than they are doing today, not only upon general principles, or in a general way, but specifically they are becoming more careful in their observance of the words that the Lord has spoken for their good. I believe that we are coming nearer to the point where we shall be able to observe that great and glorious law of temperance which the Lord Almighty has given unto us, wherein He has said that strong drink is not good, that tobacco is not for the habitual use of man, not for the stomach, but for sick cattle. We are coming to the conclusion that the Lord knew best, when He delivered to the Church, through the Prophet Joseph Smith, that "Word of Wisdom," contained in the book of revelations from the Lord. Although we see a few, professing to be Latter-day Saints, who are still slaves to the debased appetite for tobacco, and perhaps some with an appetite for strong drink, yet the great majority of the people of the Church of Jesus Christ of Latter-day Saints are coming nearer and nearer to a proper observance of the law which the Lord has given to us for our health, for the preservation of our lives; that we may be in harmony with His Spirit and His will, that we may be clean and undefiled, that we may be nearer like unto Him Who was without sin, Who was indeed pure and holy as God is pure and holy. When I see a man professing to be a Latter-day Saint, or even professing to be a member of the Church, though not making any great professions of being a Latter-day Saint, befouling his breath with intoxicating drink, with the fumes of tobacco, or unnecessarily indulging in stimulants, it grieves my spirit, my soul goes out for him in pity and

in sorrowful regret, and I wonder why it is that we, individually, cannot realize our own folly, our own degradation in yielding to these pernicious habits that are neither useful or ornamental, nor in the least degree beneficial, but indeed are harmful. Why cannot we rise to that degree of intelligence that would enable us to say to the tempter, "Get behind me," and to turn our backs upon the practice of evil. How humiliating it must be to a thoughtful man to feel that he is a slave to his appetites, or to an over-weening and pernicious habit, desire, or passion. We believe in strict temperance. We believe in abstinence from all injurious practices and from the use of all hurtful things. Poison, in the judgment of the physician, may be beneficial, under some conditions in life, as a momentary relief; but poison, under any circumstance, should only be used as a temporary expedient, necessary, perhaps, in our best judgment, for the time being, for the instant—for sudden and certain desired relief,—but the continued use of that poison will fasten its fangs upon us, so to speak, in such a way that by and by we will find that we are over-powered by it, and we become slaves of the pernicious habit that becomes a tyrannical master over us.

There is a general movement throughout the land looking towards local option and temperance among the people of our state, and of the adjoining states. I sincerely hope that every Latter-day Saint will co-operate with this movement, in order that we may curtail the monstrous evils which exist, especially in our cities. I wish to say that I am in sympathy with this movement, and I know that my brethren are united with me and in

harmony with the efforts that are being made to establish temperance throughout the land. We want nothing drastic, nothing that would be illiberal or oppressive, but we do think that the people ought to have their choice as to whether they will permit or have in their midst drunkenness, rioting, and murder—which is too often the result of drunkenness,—or whether they will insist on abstinence from these things, that the people might have peace insured among them, and that their children might not be subjected to the temptations into which they are thrown because of the presence of these evils.

Several very important movements have been inaugurated of late among us for the advantage of the Saints, and especially for the benefit and advancement of those who are associated with the various quorums of the Priesthood. I desire to mention the effort that is being made by our Seventies in their organization of classes and schools for the instruction of the members of their quorums, that they might be qualified for the great work of the ministry to which they are dedicated. Efforts are also being made to organize and put to usefulness the quorums of the Lesser Priesthood. In my judgment, we are progressing rapidly in these directions. It is also understood that those of the Melchizedek Priesthood, the presidents of High Priests quorums, and the High Priests throughout the Church are instituting methods by which those who are members of these quorums may learn their duty and become familiar with the laws of the Church, which should govern their actions, that they may be, indeed, fathers among the people, exercising the functions that belong to their calling as High

Priests in Zion or in the Church. They should be exemplars; they should be teachers. They should understand, above all other men, the principles of government and the order of the Church. They should move forward solidly in the exercise of their influence, individually and collectively, against all evil, against the spirit of indifference, the spirit of neglect and unbelief. Every man who holds the office of High Priest in the Church or has been ordained a High Priest, whether he is called to active position in the Church or not—inasmuch as he has been ordained a High Priest, should feel that he is obliged,—that it is his bounden duty to set an example before the old and young worthy of emulation, and to place himself in a position to be a teacher of righteousness, not only by precept but more particularly by example—giving to the younger ones the benefit of experience of age, and thus becoming individually a power in the midst of the communities in which they dwell. Every man who has light should let that light shine that those who see it may glorify their Father which is in Heaven, and honor him who possesses the light and who causes it to shine forth for the benefit of others. In a local capacity, there is no body of Priesthood in the Church who should excel, or who are expected to excel, those who are called to bear the office of High Priest in the Church. From among those who hold this office are chosen the presidents of stakes and their counselors, and the High Councils of the fifty-six stakes of Zion which are now organized; and from this office are chosen the bishops, and the bishops' counselors, in every ward in Zion; and heretofore, of this office are those who have been called

to take charge of our stake Mutual Improvement organizations. Those holding this office are, as a rule, men of advanced years, and varied experience, men who have filled missions abroad, who have preached the Gospel to the nations of the earth, and who have had experience not only abroad but at home. Their experience and wisdom is the ripened fruit of years of labor in the Church, and they should exercise that wisdom for the benefit of all with whom they are associated.

The Seventies are laboring for the purpose of qualifying themselves for the work of the ministry abroad among the nations of the earth, which is their legitimate calling. I commend the efforts of our brethren of the Seven Presidents of Seventies in their endeavor to bring about the good results they have in view in this direction.

The Elders' quorums should also be looked after, and those who preside in them should be active in season and out of season. They should be vigilant and faithful in looking after those intrusted to their care, and are subject to their direction and counsel.

The Bishops and the Lesser Priesthood should be very active and energetic. We should look after our boys who have been ordained Deacons, Teachers, and Priests in the Church. We should find something for them to do in their callings. Let them be appointed to active labors in their several spheres. Put forward those who have not had experience to accompany those who have, and give them something to do. Let the Deacons not only assist to keep the meeting houses in repair and their grounds in proper condition, but let them be set to work to look after the welfare of the widows and fatherless,

the aged and the poor. Many of our young men who are idle, languishing for the want of something to do, could be made most useful in helping the poor to clean up about their homes and make them comfortable, and helping them to live in such a way that life would be pleasant to them. There is no reason why the members of the Lesser Priesthood should not be engaged in missions and labors of this kind. Instead of calling upon the Trustee-in-trust for the tithing to pay for planting trees to ornament the grounds of the meeting houses, or to paint the woodwork, or to renovate and cleanse the houses of worship, to make them suitable for the worship of God,—call the Lesser Priesthood to the work. Give them something to do that will make them interested in the work of the Lord, and above all things direct their energies in such a way that they will be helpful to the needy, helpful to the poor, helpful to themselves and to the Church. It will benefit them not only as regards their standing in the Church, and their faith in the Priesthood which they bear, but it will help them to become better boys at home. They will be more dutiful to their parents, more respectful to their brothers and sisters and others. They will become more mindful of their duties at home and abroad. This is in the line of discipline, of instruction and of gaining practical experience. Instead of leaving these young people, who are full of energy, to roam the streets, to congregate upon the corners, or to idle away their time in folly, and in contracting, perhaps foolish habits and practices, give them something to do that will be uplifting, something that will be enlarging to their souls, and that

will be an instruction to them that they will remember all their days.

I want to say also, that so far as I know, and I think that we have the opportunity of knowing pretty well,—the condition of our auxiliary organizations is satisfactory. As a general thing they are in good condition. We may lack in some things, but as a whole our auxiliary organizations are active and energetic and are working constantly for individual and general good. I believe that there is a feeling of harmony existing between all these associations, one with another. There is no strife existing among them. There is no contention. Indeed the spirit of contention is a thing not known among the Latter-day Saints. You find the spirit of contention only among apostates and those who have denied the faith, those who have turned away from the truth and have become enemies to God and His work. There you will find the spirit of contention, the spirit of strife. There you will find them wanting to “argue the question,” and to dispute with you all the time. Their food, their meat, and their drink is contention which is abominable in the sight of the Lord. We do not contend. We are not contentious, for if we were we would grieve the Spirit of the Lord from us. Just as apostates do and have always done.

Perhaps I should not have occupied so much time. I have been suffering a little of late, like a great many others, with a cold, and I find that my talking is affecting my voice somewhat, but I have some data here that I thought I would mention in a general way.

One item is the number of missionaries laboring in the world,—that is Elders sent out from Zion into the mission field: On the 31st

of last December we had 1810 missionaries from Zion out in the various mission fields in the world. There were also forty-four sisters who have accompanied their husbands upon these missions. Besides these there are a number of local Elders working in the ministry.

We sent out, during the year 1907, into the various missionary fields 927 Elders, who will spend from two to four years on their missions.

There have returned from the various mission fields, during the year 1907, 707 Elders.

In this connection I wish to mention the fact that the Church of Jesus Christ of Latter-day Saints, through their Trustee-in-Trust, have paid the returning fares of all these Elders. They go out into the world at their own expense. They maintain themselves in their missions, at their own expense or by the assistance of their parents or kindred at home, and the little assistance that they may receive from time to time from the people among whom they labor.

I have another list, which is too long to be given here today, showing the number of Elders in the mission field from each stake of Zion. We can tell you, in a moment, just how many Elders each stake has in the mission field; but I feel that to continue longer would be to trespass upon your time.

I pray God to bless you. I feel joyous and happy in the ministry, in the work of the Lord.

We will hear, during the conference, reports from other quarters. A very careful and exhaustive auditation of the accounts and books, the receipts and expenditures of the tithing, for the last

year, has been made by the Auditing Committee of the Church.

It just comes to my mind that Elder Charles W. Nibley, having been called to the Presiding Bishopric, has been released from the Auditing Committee, and Brother Henry H. Rolapp, of Ogden, has been appointed to act in his stead. I would like to submit the name of Brother Henry H. Rolapp before this meeting for your approval and acceptance to act upon this committee. (Vote unanimous).

The general authorities of the Church will be presented possibly tomorrow, and if not then, the next day. We desire the brethren and sisters who come to the conference to come with their hearts full of the spirit of wisdom and of truth, and if you discern in us any lack of wisdom, or of judgment, any failure in the performance of our duty, we desire that those who have superior experience and knowledge, and greater intelligence, will do us the honor and favor of coming to us individually and letting us know wherein we come short. We will give a thousand errors, if we can find them or if they exist in us,—any moment for one truth; and we will swap off a hundred mistakes, aye thousands of mistakes if they can be found, for one accurate, consistent, and proper action. We are seeking for the truth. We love the truth, and we know when we learn the truth that it is the truth. We believe in the divine mission of Christ and in His great plan of redemption for the living and the dead. We believe in the divine mission of Joseph Smith the Prophet. We believe in every word that he spoke by the inspiration of Almighty God, and not one word that he ever uttered or gave as a revelation from God will fall to the

ground as error, but it will stand upon its own merit as truth, God's truth, eternal truth,—“While life and thought and being last or immortality endures.” This is our testimony to the divinity of the mission of the Prophet Joseph Smith, and to the divine revelations that the Lord made, through him, to the world. God help us to receive the truth and abide by it, is my prayer, in the name of Jesus. Amen.

The choir sang the anthem, “From afar, Gracious Lord, Thou hast gathered Thy flock.”

PRESIDENT JOHN R. WINDER.

President Smith's sentiments endorsed. —Greatly increased interest in Temple work.—Never has been a brighter day for the Saints.

In consequence of a very sudden cold I have taken upon my lungs, I do not know that I can make this large congregation hear, but I desire to say to you that I endorse every word and sentiment that has been spoken in our hearing, this morning, by our President. I repeat that I am in strict harmony with him in every sentiment he has expressed. I am thankful for the opportunity of saying this much, and acknowledging my gratitude to the Lord that He has been so good to me, and spared my life to see another conference, and to again meet with you, my brethren and sisters.

Every day of my life I see new evidences of the truth of the everlasting Gospel, and of the mission of the Prophet Joseph Smith. There was one thing the President referred to incidentally that I would like to mention, and that is in re-

lation to the salvation of the dead. You will all remember the great anxiety of the Prophet Joseph Smith in regard to this subject. On more than one occasion he said that he was very much concerned about this matter, and desired to bring it before the people. I rejoice, my brethren and sisters, to be enabled to say to you this morning that there has been a wonderful increase in the interest manifested in this work, especially during the past six months. The Temple, the House of the Lord, has been so crowded, on many occasions, that we have had to send people away, much to our regret, however. Every day shows an increase in this work. The Latter-day Saints come here from all parts of the country, from Old Mexico, New Mexico, Arizona, and all the settlements in the south, as well as from Canada, from Idaho, and all the settlements in the north. They flock here by the hundreds, and I may say by the thousands. This is one of the evidences, to me, my brethren and sisters, that the people are improving; and they are fulfilling the promises that have been made by the prophets of old, that the hearts of the fathers would turn to the children, and the hearts of the children would turn to the fathers. There is a greater interest in this direction, within the last six months, than I have ever seen before; and that is only one item that causes my heart to rejoice this morning.

I never saw a brighter day than this, for the Latter-day Saints. Everything that I see around me and everything that I hear causes me to rejoice. We have heard this morning that there are eighteen hundred missionaries abroad in the world preaching the Gospel of life and sal-

vation, "Peace on earth, good will to men." That is the message they go abroad to deliver, and it is left optional with every person to accept or reject it. If they accept it, it is life and salvation; if they reject it, it may be their condemnation.

Now, my brethren and sisters, I did want to say just these few words to you, and to express my thanks and gratitude to God, my eternal Father, that He has preserved my life this long. I am now in my eighty-seventh year, and I am thankful that I have all my faculties.

I pray God, my eternal Father, that He will continue to bless and prosper His people; and He surely will, my brethren and sisters, if we fulfil and discharge our duties as we ought to do; and may the Lord help us, is my prayer. Amen.

PRESIDENT ANTHON H. LUND.

The Saints not contentious, but peacemakers.—The ethics of "Mormonism."—The gathering an important feature of God's work.—Outcasts from home, but blessed in Zion.—Joseph's prophecy fulfilled concerning the Rocky Mountain region.

I am happy, this morning to have the privilege of being present with you, of listening to the discourses that we have heard, and the good instructions given us. I believe that they have been enjoyed by all. I rejoice in the testimony that we have heard, and I rejoice in possessing this same testimony, that I know the Prophet Joseph Smith was authorized and sent of God to perform the great and important work which he accomplished.

President Smith said that a contentious spirit showed the spirit of

apostasy. I thought of the words of the Savior: "Blessed are the peacemakers, for they shall be called the children of God." We want to be peacemakers. We do not want to contend. The Lord says to us: "Contend against no church, save it be the church of the devil." Our desire is not to contend, but to preach the Gospel of peace unto men. Where men want information concerning what we believe, we are always ready to give it unto them; but if they only want to contend with us, and they have a quarrelsome spirit, we do not want to encourage argument with such. If, however, they are seeking for truth we are ready to meet them in a friendly spirit, for the sake of convincing them of the truth. The Lord has given unto us the truth, and the truth has made us free. We do not labor under the oppression of doubt and darkness, but through the truth revealed from heaven we have been set free, and we rejoice in this freedom.

I am pleased to see so many here this morning at the first session of our conference. I would like to read to you a few words from the fifty-ninth section of the Doctrine and Covenants:

"Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments;

"For them that live shall inherit the earth, and them that die shall rest from all their labors, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them;

"Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my Gospel, for they shall receive for their reward the good things of the earth; and it shall bring forth in its strength;

"And they shall also be crowned with

blessings from above, yea, and with commandments not a few; and with revelations in their time: they that are faithful and diligent before me.

"Wherefore I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve Him.

"Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

"Thou shalt thank the Lord thy God in all things."

These verses give us the ethics of "Mormonism." Here also are glorious promises unto those who have come up to the land of Zion. Through the principle of gathering, this vast congregation is present to-day. Most of the older people have come from other states and other nations. They have come here because they wanted to assemble with the people of God. They have left their homes to come to the land of Zion, and all those who came here with an eye single to the glory of God, have found Zion. Those who did not come with an eye single to the glory of God, but whose aim was to build up self, make means, and so forth, have not found Zion, but have been ready to find fault with it. You who came here with Zion in your hearts did not feel to find fault with existing conditions, although you may have had to take hold of labors that you had never been accustomed to. You may have left good homes to come here; you may have tasted of poverty, and so on, yet, having Zion in your hearts, you felt you had come to the land that God had appointed for a gathering place for His people.

The principle of gathering was taught early in the history of our Church. When I read the eleventh

chapter of Isaiah, which the angel Moroni quoted to the boy Joseph, then only eighteen years old, I see that he was taught this principle of gathering, and of building up a Zion unto God. It was not a principle that was evolved after the Church was organized and it had been thought best to gather together the people. The angel Moroni taught it to Joseph before any one was baptized in the Church. In May 1829, the Lord revealed to Joseph Smith that He would gather His people together, and said that if they would come they should partake of the water of life freely. The Prophet received this principle from the Lord; he could not have taken it from any of the existing religions, for it was taught in none of them. He was told that the Lord intended to gather His people, and during the first year after the organization of the Church, from month to month, there are allusions to this principle; and before a year had passed the Lord spoke like this, concerning Zion:

"And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.

"And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety.

"And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another.

"And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand.

"And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy."

This revelation was given March

7, 1831. The Church was not then a year old, and but very few had accepted the faith; but the Lord revealed through His servant, the Prophet Joseph, the glory that should come unto Zion, and He told him that the people of Zion should be gathered from every nation. Think of this young man called to lead the Church, then but twenty-five years of age, given this promise that there should be established a Zion to which the people should gather out of all nations! What likelihood was there for him to imagine this himself, when he looked at the small flock around him that believed in his words? But it was not his imaginings; it was the revelation of God unto him that there should be established a Zion to which people should come from out of all nations. It was the fulfillment of the prophecies in the second chapter of Isaiah, and fourth chapter of Micah, in language similarly worded, when they looked down through the vista of time and saw there was to be a gathering, and that the people would go up to the "mountain of the Lord, to the house of the God of Jacob," in order that they might learn of His ways and walk in His paths. Isaiah prophesied to this effect, and we bear testimony it is coming to pass.

In this congregation before me there are people from all parts of the world. They have heard the Gospel preached in their different homes. They have learned what it means to accept the truth. They have learned that those who will live godly in Christ shall be persecuted. They had not done anything to deserve the strictures, the mockings, and the persecutions of their neighbors; they had simply believed

in the words they heard from the servants of God and made covenants with the Lord, in the waters of baptism, to serve Him. In the sincerity of their hearts they had repented of their sins and were trying to live better lives, and for doing this their neighbors and friends, yea relatives, looked down upon them. They felt like a certain mother who, when she heard that her son had received the Gospel and become a Mormon, said: "Oh, how could you do such a thing and bring shame upon us. Had you stolen and been sent to the penitentiary, you could have got over that, but the thought of your becoming a Mormon, the thought of the shame that is brought upon us, makes us say that you are not a son of ours." Yet he had done nothing except that he believed in the Gospel as preached to him and had repented of his sins and been baptized. Thus he was rejected by his own mother. In this way friends and relatives have risen up against those who have joined the Church. You, my brethren and sisters, have learned what it costs to join an unpopular people, but do you feel that you would exchange the blessings you have received by obeying the Gospel, for the good will of those who despise you? I think not. You have found the "pearl of great price." To you it is of inestimable value, and you cannot afford to lose it. "Blessed are they who have come to this land," says the Lord, "with an eye single to my glory, according to my commandments;" and He also says, "Blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength." This

was the promise. I have often wondered if the pioneers, when they first saw this valley, with its barren, sunbaked soil, covered with sagebrush, except along the creeks where willows and a few straggling cottonwoods grew, thought it possible that this promise could be fulfilled: that they should receive the good things of the earth, and that it should bring forth in its strength. When these words were revealed through the Prophet to the Saints of the Colesville branch in Jackson county, and they looked upon the beautiful country around them—the rolling plains, the fertile soil—it was easy for them to believe it; but it was not so easy for the Saints who came here to believe that this dry soil would be able to bring forth in strength the good things of the earth. Yet they had enduring faith; they had followed their leader, President Brigham Young, over the plains and had come here having full confidence in his leadership for they knew that he was the successor of the Prophet Joseph.

The idea of going to the Rocky Mountains was not original with President Brigham Young. He just executed the plan which had been given through the Prophet Joseph, when he prophesied that this people would gather here in the Rocky Mountains and become a mighty people. So imbued was the Prophet with this thought that a committee was appointed by him to go to the Rocky Mountains to examine the country and select a gathering place for the Saints. Through circumstances which arose the committee did not go during his lifetime, but it shows that the Prophet Joseph, with the eye of prophecy, saw what would come to pass. President Young followed him. He called

upon men to come with him, and having a testimony of the truth, and believing that he was the Prophet of God, they followed him. He did not know much about this country. Before them lay the pathless plains on which roamed the savages; and beyond those plains, what? The Rocky Mountains, unexplored. Only a few had been here before the President, inspired by the Spirit of God, led the people to this place; and as forbidding as this land looked when they came here in 1847 he still said: This is the land, and here shall the Temple of God be erected. With the eye of prophecy he saw the future. It was not an easy task that was given to the pioneers to settle this country, but the Lord had said: "Blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel, for they shall receive as their reward the good things of the earth. and it shall bring forth in its strength." That promise was made, and you can all bear testimony that it has been fulfilled. You can testify that the Lord has blessed this land, that He has tempered the elements, and through His blessings and the labors of His people this land has been made to blossom as a rose, to use the figurative language of the Prophet.

The Lord is able to bless His people, but He asks of them that they shall keep their eye single to His glory, single to this one aim, to serve Him. None can serve two masters. He that serves two masters, Jesus says, will love the one and despise the other. We love the Master, we love to serve Him, for He is able to bless us, not only in the present but in all time to come. If we strive to live with an eye

single to the glory of God, doing His will, we will be able to gather riches that, will be imperishable riches that we will not need to leave behind us, for they will go with us. When working for self we acquire the things that will perish, but that which we do through faith in God, with an eye single to His glory, with love and brotherly kindness for each other, that will be placed to our credit, and no one can take it from us.

Brethren and sisters, let us all resolve that we will serve God. Let this thought go through the heart of each of us: As for me and my house, we will serve the Lord, come what may. The time which the Lord has given us here upon the earth is very valuable indeed. There is so much that we can do. Let us not neglect our opportunities. Let us rejoice in having received this Gospel and the testimony that it is the Gospel of Christ. Let us rejoice that we are members of His Church, and resolve to so live that the whole world may know that we have received the truth and are what we profess to be. May God bless all Israel, is my prayer, in the name of Jesus. Amen.

The choir and congregation sang the hymn:

Our God, we raise to Thee
Thanks for Thy blessings free
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Benediction was pronounced by Patriarch John Smith.

Conference was adjourned until 2 p. m.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

The choir and congregation sang the hymn commencing:

O ye mountains high, where the clear
blue sky
Arches over the vales of the free,
Where the pure breezes blow, and the
clear streamlets flow,
How I've longed to your bosom to
flee.

Prayer was offered by Patriarch
Angus M. Cannon.

The choir and congregation sang
the hymn:

O say, what is truth? 'Tis the fairest
gem
That the riches of worlds can produce;
And priceless the value of truth will be
when
The proud monarch's costliest diadem
Is counted but dross and refuse.

PRESIDENT FRANCIS M. LYMAN.

The people of Utah prosperous.—Temperance a fundamental principle of the Church.—Time has arrived for general observance of the Word of Wisdom.—Reformation necessary to prepare for the Lord's coming.—America the land of Zion, its inhabitants should be righteous—Evidences of divinity of latter-day work.

I am sure that we all rejoiced, this morning, in listening to the opening remarks of President Smith and his counselors. We are favored with splendid weather, and a generous attendance of the people. I have no doubt that the Lord is pleased to see His Saints come together to worship, to receive instructions, to renew their faith, and to listen to the word and will of the Lord through His servants. I trust that the same good spirit may abide

with the brethren who speak this afternoon. Throughout our conference I anticipate a feast, for the Saints have been wonderfully blessed during the past year. They have manifested by their works that they are thoroughly established in the faith. Improvement is discovered, I believe, on every hand. Although we have passed through financial stringency, during the last six months, I believe that the people of this state have weathered the storm as well as the people of any state in the Union. The institutions of our state have stood the pressure. We have been well prepared to meet the shock, and I believe that the situation of the people of this state is such that they will continue to prosper and grow stronger from this time. As a result our state will become remarkable among the states of the Union in many ways.

The key-note was given this morning by the President. Our attention was drawn to the fact that the Latter-day Saints are a temperate people. The principle of temperance is a strong point in the faith of the Latter-day Saints. We have not always lived up to it as perfectly as we should have done, but that doctrine, with many other doctrines that have been made known by the Lord, through the Prophet Joseph Smith, seems to have taken hold of the people of our nation. There is a wave in favor of temperance, passing over the nation, growing and increasing steadily. No people in the Union should be as well prepared and as ready to take part in this movement as the Latter-day Saints ought to be, for it is quite in harmony with the fundamental principles of the Gospel of Jesus Christ. I believe the time is

ripe for Latter-day Saints, particularly, to place themselves in accord with this revelation, the Word of Wisdom, which was given in the beginning by the Prophet Joseph as a Word of Wisdom with promises which are very precious. In the beginning, it was not laid down as a strict commandment. I do not know whether or not the Lord took into account the fact that our forefathers, and our fathers, had been so used to many things forbidden in the Word of Wisdom that it might be difficult for them to order their lives in harmony with those requirements: so we were given perhaps thirty or forty years of training and experience before the Lord announced, through His servant the Prophet Brigham Young, that the Word of Wisdom has now become a commandment of the Lord. President Young laid it down very strictly and exactly from this stand that from that time henceforth the Word of Wisdom is a commandment from the Lord, and all Latter-day Saints are required to observe it. My acquaintance with the Latter-day Saints in Zion, as well as abroad gives me to understand that presiding brethren throughout the Church and our leading brethren and sisters in the associations and organizations are taking a stand strongly in favor of temperance, not only in regard to strong drinks but in regard to the use of tea, coffee, and tobacco. This will be a very remarkable people when visitors can come to us from the world and discover that throughout Zion, the home of the Latter-day Saints, there are none who indulge in the use of strong drinks, nor in the use of tea, coffee and tobacco. However, I want to draw your attention to the fact

that there are people in the world who are not only abstaining from the use of strong drinks, but they are just as abstemious in regard to the use of tobacco, tea and coffee as are the Latter-day Saints. They have come to understand that those things are injurious, and they are refraining from their use. I have met quite a number of people who are just as careful in regard to these matters as Latter-day Saints can be. It was not on account of the Word of Wisdom that these people in the world have been avoiding these things, for they knew nothing of that revelation that has been given to the Latter-day Saints. It appears that this spirit is not only moving upon the Latter-day Saints but it is among the peoples of the world as well.

I believe that the time has now come when not only the leading brethren in the Church, the presiding brethren in the stakes of Zion, in the wards, and in the quorums should be very careful and faithful in the observance of this law, but I believe the time has come when all Latter-day Saints should be held to a little stricter account. I believe that every man who bears the Priesthood, every man who has entered into covenant with the Lord as we have done at the waters of baptism, to keep the commandments of the Lord, to observe them faithfully so far as we know them, and as fast as they shall be revealed unto us, I say I believe the time has come when they should observe the Word of Wisdom, as well as to pay their tithing, as well as to attend to their prayers and the worship of the Lord. I believe it is a time now for reformation—extended and increased reformation—over the conditions that have prevailed among us

in the past. I appeal to my brethren who bear the Priesthood, the Lesser as well as the Melchisedek Priesthood, that we engage in this work, first laboring with ourselves regulating and setting in order our own lives, and when we have accomplished this, that we shall labor to set in order the lives of our friends. I believe that we will find many people, who are our neighbors in the land of Zion, who will go hand in hand with us thus far in our religion. May be they will not receive it all, some of them will not but many of them will, and this is an opportunity to show to the people of the world as well as those with whom we associate, that we are in earnest, that we are sincere, and that we are not hypocritical.

I believe the time is here, my dear brethren and sisters, that we ought to make whatever reformation is really necessary in order that the power of this Gospel may be felt in the earth. The coming of the Lord is near, even the coming of the Lord Jesus to reign on the earth, and you and I and our children, should we live until that day, would be happy, and it would be very desirable, I am sure, that we should find ourselves in the possession of faith and in the accomplishment of good works for the building up of the kingdom. If it is our good fortune to live, certainly we want to be worthy to meet the Lord. If we don't live to meet Him here, we will meet Him all the sooner on the other side, and hence our preparation will not be in vain. We want to be prepared for His coming, we should be ready, and we will then be in splendid condition if we depart before He comes, but His coming is near at hand. We see it in the signs of the times, among the nations of the earth. The Lord is befriending His people. He

is caring for His Saints—a little handful of people, a small percentage of all His children, of course, but a chosen people. He has selected us; He has poured out His Spirit upon us; and we have been prepared, exercising our agency, to receive the Gospel of the Lord Jesus. We have a belief in God. We know that God lives, for He has revealed Himself unto us. He revealed Himself to the Prophet Joseph, as an introduction to this work, so that Joseph knew the Father, and the Son was introduced by the Father. The Holy Ghost has been given to all Latter-day Saints, that Spirit which has established the people, made them strong, made them stable, and given them success. It has inspired them with a desire to gather to Zion, and has strengthened them in their efforts to do the will of God on the earth; yet, we are a small minority. Although we are but a little handful of people, we have gained a splendid footing in a splendid country, under a splendid government; and, thank the Lord, it is His business to care for His Saints, and He will do so. There is no question. You and I can't take care of this work. Men have not been able to do it. The Prophet Joseph could not take care of the work in his day, when he stood alone, when he was but a boy, almost, for at the organization of this Church he was only twenty-five years old. What can we expect today of a young man twenty-five years old? But the Lord was with the Prophet Joseph, and the Lord raised up men about him,—men of intelligence, men of judgment, a strong class of men who stood by the Prophet, although some of them fell away. Some of them were not faithful; they could not endure, for the seed sown in their hearts fell

upon stony ground; there was lack of strength and vitality in the ground where the seed was sown. Many of those who were with the Prophet fell away, so that, so far as men are concerned, he stood almost alone; but a few such men as Brigham Young, Heber C. Kimball, and others of that class were brought to the work and stood by the Prophet so that the work was established. It started with just a few poor people—poor people, so far as this world's goods are concerned—but the Church has grown from the very beginning. It has advanced, it has been sustained; the Lord has taken care of it, and there has never been an enemy that could overcome the work of the Lord. This work has been maintained and it will endure to the end. It will not be broken to pieces. It will not be given to other people. The earth will never be left again without the Church of Christ established upon it. This Church will remain, for the Father is at the helm. I would bear my testimony to you, my brethren and sisters, that God lives and is the author of this work. He it is Who sustains it; and He it is, through His Son, that has guided and controlled and cared for it all the time. They have selected the men, and they have known the men that have endured and carried forward the work to the present time—not only the chiefs, not only those that have been called to responsible positions, but He has chosen you, this body of people here today, and all Israel the hosts of Israel that are gathered in these valleys of the mountains. The Lord has had you in reserve. He has brought you here and has planted your feet here to remain. You cannot go anywhere else, for this is the land of Zion. The Lord has saved this land; He

has prepared the way and laid the foundation. Some of us have struggles, but the work will arise and triumph and prosper, in the future, more gloriously than ever before.

How lovely it is, when we discover, as we travel and labor among the Latter-day Saints, the improvement that is being made on every hand, careful attention being given to every individual—not a soul, not a child in Zion that does not receive particular attention, and this is necessary in order that our children may be properly trained and reared in the ways of truth and righteousness, and when they get old they will not depart from it.

At this time special efforts are being made to establish temperance in the country, and we have received encouragement from the outside and everywhere in order that we may be a more temperate people. Why should not the people of the United States set that kind of example for the rest of the world. This is the land of Zion, the land upon which men must serve God or they are in danger. It is a choice land, the land of the Lord, kept hidden for many centuries, for this country was not known. For very many centuries the learned men of the world did not know that there was any such country as these North and South Americas. They thought they had everything in the east, and they did not know there was any west. It is only a few centuries, four or five, since the discovery was made that there were two sides to the world; that there were people on this side of the world; and all the evidences of a remarkable and refined civilization is found today upon these lands. The people are just beginning to open up and discover the stories that these lands have to tell.

This is the land of Zion, and why should not the people of this country lead in these matters. We as Latter-day Saints are under the law of the Lord. We are prohibited from the use of strong drink and tobacco. We are prohibited from profanity and all kinds of wickedness. We have been living under prohibition in this line, under the law of the Gospel, for the law is: thou shalt not steal; thou shalt not lie; thou shalt not commit adultery; thou shalt not rob or trespass, but serve the Lord and do what is right. We are taught to love our neighbors as ourselves; we must do as we would be done by. These are some of the laws we have been living, and according to these laws we have been trying to order our lives. Prohibition is not a new departure with us. I know so far as I am concerned, I have been under the law of prohibition for very many years. I obeyed it as a law of the Gospel and it is a good thing. I discover that it is a good thing to be sober, a good thing to be temperate. It is a good thing to do what is right among men—not only among Latter-day Saints, but in the world. Why, a man is absolutely safe in this world if he will only do what is right. This is what the law of the Gospel requires: that men should do what is right—work righteousness, for on no other principle can we obtain salvation.

Brethren and sisters, let us go out from this conference to every part of the Church with the determination in our hearts that we will work righteousness, that the spirit of this conference may be felt throughout the Church. We expect to go to every part of the Church; we expect to go into every ward. We would like you to look out for us,

because we are coming to see you. We shall visit you in your wards; and when you hear of the brethren coming, we want you to meet them at your homes—that is, at your home places of gathering. We cannot go into all the homes of the people very well; there are too many people, and we are too few. The time was when the Prophet Joseph could go into the home of every Latter-day Saint, visit all the people, shake them by the hand, and give them a blessing; but today 1 resident Joseph F. Smith can visit but a very few of the people in their homes. He can see them in general conference, but only a very small percentage of the people can come here to conference. Suppose there will be twenty thousand people gathered here tomorrow, on the Sabbath day—that is a small minority of the half million of Latter-day Saints. In order that we may see all the people and labor among them, get acquainted with them and know their spirit, that we may be able to bless them and take into their neighborhoods instruction, counsel and encouragement we must visit the people. In order to look after the affairs of organization and regulation as well as ordinations and the blessings necessary to establish the kingdom and keep it regulated, we must go to every stake, and there are fifty-six stakes—six or seven hundred wards—and we must do that every year, and two, three or four times a year we must visit every stake. We are in that ministry all the time. I want to say to every Latter-day Saint: If you be converted and are true Latter-day Saints, we want you to convert your neighbors—and *convert them by your living*. No stronger testimony can be borne in regard

to the principles of honesty, temperance, justice, mercy, truth and morality, than for a man to live those principles and doctrines. No testimony is stronger. People may question what we say and what testimony we bear, but they cannot question our lives. If a man lives an honest life, meets his obligation if he is a true man and lives a godly and upright life, dealing with his fellow men as he would that men should deal with him, if he is true and faithful in every line, no man can say nay to what that man does. for it is unquestionable, it is the facts as they exist and are eternal.

There are a few things to which we would like to refer which were mentioned in the presence of the First Presidency, in our councils, as we report regularly to them; we report our labors, just where we have been and what we have accomplished, every week. These men here, the brethren of the Twelve, and these Seventies, as well as the brethren presiding over the stakes of Zion, are all men of God. They are strong, capable men. They are men of worth and integrity. In all these fifty-six stakes, and in all these six or seven hundred wards, and in the quorums of the Priesthood these leading men are men of God. They have been chosen of the Lord; every one of them has been designated by the finger of the Lord in revelation for their positions of responsibility and the authority they bear is just as sacred as that given by the Savior Himself to the Prophet Joseph, or the authority conferred upon the Prophet Joseph by Peter, James and John, who were the chief apostles in the days of the Savior, for it was their mission and ministry. They have not come to the earth for eighteen hundred years to give that

authority and power to any other men, but after that great length of time, after those centuries of time, these men, bearing the keys of the kingdom, came under the direction of the Son of God and conferred that authority, and priesthood and power, upon the Prophet Joseph and Oliver Cowdery. Before them came John the Baptist, who was the forerunner of the Savior; he, too was the forerunner of the Prophet Joseph, and he came and administered to Joseph and Oliver. He instructed them and authorized them to officiate with the power of the Lesser Priesthood, by which they had authority to baptize each other. Then came Peter, James and John with the Melchisedek Priesthood, holding the keys and authority to organize and build up the kingdom of God on the earth. They brought that authority to the earth and conferred it upon these young men, with the promise that it should never be taken from the earth again, and it has remained. Since that time the Latter-day Saints have multiplied, but not phenomenally, not very remarkably, for there have been other peoples that have multiplied much more rapidly, having doctrines, ideas, and fashions that were more popular with the world, and they accepted the easier plan. It is a difficult thing for fallen men to serve the Lord in this life. It is rather difficult for the reason that fallen men incline to do wrong. Their appetites and passions rule them; they are fraught with evil propensities and desires, and the tempter is always before them. Therefore it is difficult for them to overcome and open their hearts to receive the truth. That is the reason we are not more numerous than we are, but we are a remarkable

people. No other people in the world gather together; no other people in the world build temples as do the Latter-day Saints—temples erected to the name of God, in which blessings and ordinances are administered for time and eternity. There are no other people who marry for time and eternity, and who are laboring for the salvation of the dead—not another temple on this earth today, except these four temples of the Latter-day Saints, in which ordinances are being performed for the salvation of the living and the dead. These are some of the many evidences that this is the Church of Jesus Christ, for whenever the Lord has a people upon the earth who bear His authority, you will find these same doctrines and principles advocated and established among them—not only for the benefit of those that are here and those that are to come, but for the good of all those who have lived in the past, for it is one great family. From the time of Adam until the winding up scene of the children of men on this earth there is just one family of our Father, and the Lord is just as much interested in the men who came first as those who came at the last, or those who came in the meridian of time. Men were just as valuable in the beginning as they were in the days of the Savior; and they are just as valuable now as they were in the beginning or at the time of the Savior; it will be so to the end, and the children of God are innumerable. And this is a great work, of populating the earth, bringing the family of God here to dwell and giving them opportunities. Of course there are plenty of other opportunities, there have been and will be throughout all the ages of

eternity. This is not the only work of the Lord—this is only one section, one department of the Lord's work, but it is very important, very remarkable, and those of His family who come here will be very numerous, but there will be plenty more for other worlds like this hereafter without number. There will be no dearth of worlds, no dearth of spirits, no dearth of space, no dearth of light, intelligence and opportunities for the development of human kind who have always been and who always will be.

My brethren and sisters, let us be true to this cause. We Latter-day Saints are few, only a handful of people in a world of many millions, but we have been gathered together and entrusted with this great and remarkable work. Let us be faithful and do our duty well, so that in a few years when we depart and go to the other side, it may be said of us that we have been true and faithful, that we have fought a good fight.

Now in regard to keeping the commandments of the Lord, being temperate and living up to His laws in all things—I want to make this impression upon this body of people, upon these elders and sisters here today: The leading brethren do not want to be lonesome in keeping the commandments of God. We want you to be temperate as we are temperate. It is not any more important that we should keep the commandments of God than that you should keep them. You must be upright, temperate, honest and conscientious. It is not enough for me and my family to do the will of the Lord. You, my brethren and sisters, and your children, your neighbors and kindred, and all who are Latter-day Saints should keep

the commandments of the Lord, and then it will not be lonesome for us. We want your help. We want your support. We want you to minister and labor with us. When the President was speaking of the Lesser Priesthood, I was reminded that not long ago there came into my home two Teachers and a Deacon. I think it was the first time I had had a Deacon come to visit me. I would like you to remember that the lesser Priesthood has a ministry. Any man who bears this Priesthood, any part of it, either the lesser Priesthood or the Melchisedek Priesthood, has a ministry, and the Lord requires that that ministry should be magnified and honored. The way should be opened so that these boys may be given a chance, that they may be employed and have their ministry as Teachers, for it is their duty to labor and assist the Teachers in all things. The Priests also should perform their duties in the homes of the people, that the people may be stirred up, not only in regard to temperance, but in regard to the principle of prayer, that men and women shall be taught to pray, that they may know how to pray, and have courage to pray, that in their prayers they may stand committed before the Lord to keep His commandments. Be sure that you live in such a way that when you pray, you can say: Father, I have done Thy will this day. Start out your prayer like that. Live so that you will be able to tell the Lord that you have done exactly right that you have not done anything that is wrong. Tell the Lord that and tell the truth, and I say to you that you can't ask the Lord a thing you ought to have, that is reasonable at all, that He will not give. Keep His commandments, then

open your hearts to the Lord and ask Him for what you need, and He will grant it unto you.

God bless you, my brethren and sisters. May His Spirit fill all our hearts, and may we go from this conference strengthened, and established, and fortified so that we shall never fail but that we may be successful in the service of God through Jesus Christ. Amen.

A soprano solo, "Oh Shining Light," was rendered by Sister Clorinda Poulton.

ELDER JOHN HENRY SMITH.

Influence of sweet song inspires to good resolutions.—Necessity for strict compliance with correct principles.—Temperance generally observed by the Saints.—Satisfying comprehensiveness of the true Gospel.—Joy in the doctrine that all infants are saved.—Proud and grateful to be associated with God's great work.

I desire that I may possess the good spirit that has been enjoyed by the brethren who have spoken unto us thus far, during the conference. In order that I may do so I would like to read two or three verses from that wonderful hymn written by Brother Phelps:

"There is no end to virtue;
There is no end to might;
There is no end to wisdom;
There is no end to light;

"There is no end to union;
There is no end to youth;
There is no end to priesthood;
There is no end to truth;

"There is no end to glory;
There is no end to love;
There is no end to being:—
Grim death reigns not above."

I congratulate you, my brethren and sisters, on your ability to be

in attendance upon this conference, that you have found the time and the means, and have had inclination to be present to commemorate this wonderful day. To me it is among the memorable days of my life, from the fact that it commemorates the birthday of my oldest living son, and also one of my wedding days.

I am happy in the privilege of attending this conference and receiving the impress of the spirit, in the songs rendered by the choir, as well as the solo given by our sister, to which we have just listened. The touch of inspiration that reaches us from this source gladdens and sweetens these gatherings, and causes us to reflect, probably more seriously and more thoroughly upon our condition. We are inclined to weigh with thoughtfulness the possibilities of our conduct in the future, as we look backward upon our lives, under the influence of the spirit of song. I presume resolutions have been made by every man and woman present, many times in their past lives, as they have felt the influence of the spirit of song, or have listened to the words of inspiration that have fallen from the lips of their brethren, that in the future they would make a very earnest and serious endeavor to apply in life the principles and doctrines of the Gospel of the Redeemer. I presume that probably all of those under the sound of my voice, whether members of the Church of Jesus Christ of Latter-day Saints or of any other of the church organizations of the world, have made these resolutions quite frequently in their experiences and many of them, possibly, have hedged quite close to the fulfillment of the covenants,

that they have made in secret conversations with themselves and their Heavenly Father. No doubt the same will be our experience as we depart from this gathering here today, as we weigh the past, as we look into the present, and as we consider and reflect upon the possibilities that are in the future. When we look upon the list of calls that have been made from among our ranks in the past few months, and consider the possibility of such calling coming to us, as soldiers of the cross of the Redeemer, we may well consider with deliberation and thoughtfulness the character of the seed we have sown, as shown in the lives of the children our Father in Heaven has entrusted to our watch-care, and who should have been impressed, by the character of our lives, with regard to the principles of everlasting life. I believe that all the fathers and mothers congregated here today would like to have every child of theirs follow carefully, thoughtfully, and prudently the doctrines which they accepted when they embraced the Gospel of the Redeemer. We would be most happy if the moral principles that it has been our purpose to implant in the minds of our fellow-men, as heralds of righteousness, shall have made an impress upon their minds, as well as upon our own, so completely and thoroughly that there would not arise a necessity for words of warning and counsel, such as we continue to give concerning the problems involved in this latter-day Gospel. With all our success, and with all the efforts we have made to implant these truths in the souls of our children, and notwithstanding the efforts we have put forth to establish these principles in the minds of

our fellows, we note conditions existing that are not quite in harmony with our wishes in regard to these matters. Nor is there a proper consideration of these problems to be found sufficiently in the minds of those who have possibly received the impress of this great mission of the latter-days, and who still cling to the truth, but who fail to apply its doctrines as completely as they might in their lives, and in the work that continues to present itself before them.

Our attention has often been called to this principle of temperance, upon which President Smith and the brethren spoke this morning, and to which President Lyman has referred this afternoon. How deeply it should have made its lodgment in our souls. How thoroughly its impress should have been stamped upon the lives of our children. How completely we should have observed this law, that in the fulfillment of our duty in this respect our example might have impressed our fellow-men wherever, in the providences of our Heavenly Father, it has been our duty to labor and minister. It has made its impress, probably, in wider circles than we sometimes imagine, but how much more extensive would its influence have been among the children of men, as the result of our companionship, if we had received of it in the spirit thereof. If there had been a more thoughtful application of this principle in the conduct of our daily lives, its power for good would probably have spread much further than it has done. But, it is not my purpose to continue my talk upon this subject, except to say that I believe, in proportion to our numbers, we have observed this law of temperance

more fully than the people of the world. I believe that the Latter-day Saints, taken as a whole, whether located within the state of Utah or beyond the borders in the various states of our Union, in the Republic of Mexico or the Dominion of Canada, or among the governments of the world, a larger proportion of them have applied the principles of temperance, along the lines marked out by our Heavenly Father, than you will find in a like number of people anywhere in the world. It is true there are many thousands of good men and women in every land and clime whose hearts have been so fully given to respect and reverence for the Divine Master and His teachings, that they have largely applied these moral principles in their lives. There are many people who have accepted these doctrines, but when we come to consider their impress upon a whole community, I believe that these principles have sunk deeper into our hearts than they have into the hearts of any other people. I trust that in the future, guarding our own rights and the rights and liberties of our fellows, we shall seek fully and thoroughly to obey the Spirit of our Heavenly Father in regard to this matter of temperance, and that through our companionship its impress shall be felt among all classes of people with whom it shall be our privilege to mingle.

My brethren and sisters, I think the young people of the Latter-day Saints should rejoice, indeed, in the privileges that have been theirs. No matter where they are found, or how far they may have drifted from the path of rectitude and temperance, I do not think that any of them will ever be able to say that

the doctrines of the Church, of which their parents were members, did not impress upon their minds the importance of righteous living. The aim of the Church has been to teach the best that could be found and to implant in the hearts of its members such ideals that, seeking to approximate the conditions presented by those ideals, they might be in advance of conditions found among others with whom they have mingled. To me there is no scheme presented to mortals, in the world's history, which presents so bright a prospect as the system given to us and known as the Gospel of the Redeemer. There is nothing in the world which presents to mortals such possibilities and privileges as are given to the Latter-day Saints in that religion which the world calls "Mormonism"—so broad, so complete, so thorough in every detail, and presenting such incomparable possibilities and probabilities.

Just think of one proposition that comes home to the hearts of the mothers who are congregated here this day, under the sound of my voice. Compare their situation with that of the mothers who were believers in the doctrines of Calvin and good old John Knox, when the idea prevailed that infants, by countless thousands, were forever lost, unless, per chance, parents had the foresight and wisdom to have administered to them certain ordinances; and if by any chance those ordinances were not administered their infants were eternally lost. Compare this doctrine with that presented by the boy Joseph Smith, in the introduction of the Gospel in these the latter-days, saying to all the mothers of the world—not to the mothers

of the Latter-day Saints alone, but to the mothers of the Catholic Church, the Protestant Churches the Jewish Church, the Buddhist Church, and the mothers of every denomination in the world: "Your children are redeemed by the blood of Christ, not one of them will be lost." What a beautiful proposition, in its breadth, in its liberality! It comes home with joy and gladness to the motherhood of this organization of which we are members. What a comfort this is to them, when they take their infants to their breasts and care and minister for them. And if any of their babes drop to sleep in death, they realize that these little ones are welcomed by the Redeemer of the world, that they are not outcasts, they will not be found among the unjust, the impure, the vicious who have rejected God and His truth.

We are taught that every human being, that reaches an understanding of right and wrong, shall be judged upon the basis of his acceptance or rejection of the truth. To every man and woman it is made known clearly and fully that the justice of our Heavenly Father operates in the interest of all His children who have grown to maturity, that all who comprehend right and wrong are accountable for the lives they lead, and in the end they shall be called upon to answer for their actions, whether they be good or evil. Upon the opening of the books where the facts of their lives are recorded, they will be judged according to their works and their understanding of right and wrong. We cannot go through the world in recklessness, in viciousness, in impurity, injustice, doing wrong, trampling be-

neath our feet every principle of righteousness, and then think that by declaring with our last breath that we believe in the Redeemer of the world, that the door-way to heaven will be opened to us. Think of these things you "Mormon" boys and girls, when people talk of the breadth of the doctrines of the sectarian world, and condemn, and brand with infamy the doctrines and system introduced through the providences of our God, by the declaration of the Father Himself, in the introduction of His Son and in the bestowal of the keys of everlasting life.

President Winder spoke to us this morning of the great work being accomplished in the temples, in behalf of the millions that have died without a knowledge of the Redeemer of the world, without an understanding sense of the purpose of His Gospel, without a knowledge of these glorious buildings dedicated to our God, wherein work is performed for the salvation of the dead, and clustering under the Gospel of the Redeemer all those for whom these ordinances shall be administered.

Why need any Mormon boy or girl in the world hang the head when men brand with infamy, and lack of liberality, or lack of worth, or power or goodness, a system that makes men pure and clean, by the gift of God, redeems them by His blood and crowns them with everlasting life? Why should we bow our heads, or be ashamed of a cause which aims at the establishment of righteousness, and teaches that, under the laws of God, we shall all be judged according to our individual works? Shall we find fault with the justice and mercy

of our God, when His great plan, as revealed to us, provides for the redemption of millions who have gone before without a knowledge of His Gospel, and to whom the witness of the Spirit had not come? He says to those who are living: Do your duty in harmony with the principles of righteousness, then the key of knowledge shall be turned, and the thousands who have gone before shall hear and accept the Gospel in the spirit world; the justice of our Father thus exhibiting itself for them as for us.

My friends, especially you younger people who are under the sound of my voice, I ask you to weigh these propositions, study these principles. Standing in your presence and feeling the impress of the Spirit and the nature of this great work, I declare to you that in all the schemes and devices that have come to the understanding of men through their own skill, through their own wisdom, and light, and knowledge, there is nothing which can be compared to it. Everything else in the world sinks into insignificance when we think of this wonderful plan of life and salvation which has been restored to earth in our day. There is no truth in the world, whether in the sciences of men or from the revelations of God, but what is part and parcel of the Gospel which the Redeemer has given to us. I bear you my witness to its truth, and implore your thoughtful consideration of it. I trust that these younger people will weigh its possibilities, that they will keep themselves pure and unspotted from the world, and fulfil the mission and destiny of genuine, earnest, devoted and thorough-go-

ing Latter-day Saints. May peace abound with you all, is my prayer, in the name of Jesus. Amen.

ELDER HEBER J. GRANT.

Evidences of increased faith.—Financial and moral advantages in obeying Word of Wisdom.—Zion's people tried, but all is well.

It is always a pleasure to me to meet with the Latter-day Saints. I have listened with interest to the remarks that have been made by those who have preceded me in this Conference; and while I stand before you today, I desire that all I say may be for our mutual benefit. I trust that it may be calculated in its nature to inspire us with a determination to press forward, and discharge the duties and obligations resting upon us as Latter-day Saints.

I feel to rejoice in the splendid condition of the Church at home and abroad. I rejoice that the gatherings here this morning, and this afternoon, have been the largest that I ever remember to have seen in the first meetings of our Conference. It is an evidence to me that the Latter-day Saints are interested in the Gospel, that they are anxious to hear what may be said to them by those who shall speak during the Conference. If there is any one thing more than another that is not calculated to inspire a speaker, it is the privilege of talking to empty benches. I have had that privilege, in years gone by, when speaking in the first meeting of our Conference. The gallery was not often opened, and the body of the house more than held the congregation, years ago. Therefore, I am very happy indeed to

see this large gathering. To me it is an evidence of improvement among the Latter-day Saints; it indicates a growth of their faith, and of their interest in the teachings of the servants of the Lord.

Three weeks ago, I had the privilege of speaking from this stand to the people who were assembled, and I devoted nearly the entire time to quotations from the Doctrine and Covenants, from the Word of Wisdom, and from the leaves of the journal of an old criminal lawyer. My remarks were all upon the subject of temperance. I read to the audience a statement that the drink-bill in Great Britain amounted to over \$800,000,000 a year; and other items, showing that the drink-bill in America was fully up to the average of the people of Great Britain. The Lord has said that the Word of Wisdom was given to the people for their temporal salvation, and when you and I stop to reflect upon the fact that tea, coffee, tobacco, and liquor, with the exception of the small amount manufactured in our state, all comes from a distance, and that every dollar expended in breaking the Word of Wisdom goes out of this country, never to come back, with nothing in exchange for it, and when we realize that the profits of all the sugar factories in Utah would not begin to compare in amount with the wasted money thus sent away, it does seem to me that our financial sense ought to teach us to obey this law of God. I have no hesitation in saying that if the Latter-day Saints had obeyed the Word of Wisdom, as a people, from the day they entered these valleys until the present time, that this would be the wealthiest state west of the Mississippi River, from which neighborhood our fathers were driven.

Money accumulates very rapidly when it is allowed to remain in any country, and goes from pocket to pocket, or is compounded from year to year. All the money that has been spent for the breaking of the Word of Wisdom, during the sixty years that we have been in this country,—almost every single, solitary dollar of it, might have been retained in this community, it might have been here accumulating and multiplying, and growing all the time.

In the article which I read here three weeks ago, this man announced that he had been a criminal lawyer for more than thirty years; that he had defended sixty-two men who had been accused of murder, and that forty-nine out of the sixty-two murders were committed because of the use of strong drink. He announced that he had defended a boy for killing his own brother; that he had defended a son for killing his own father; that he had defended a husband for killing his wife; that he had defended a mother for killing her child. Then he asks this question: "Is there anyone who would, for one moment, presume that these murders were committed because of the natural inclination of the people?" And he went on to show that in these cases he had brought witnesses forward to prove that these people had committed these crimes under the maddening influence of drink.*

Now, the Lord has said to the Latter-day Saints that it is not good for us to partake of strong drink. Let us, as Latter-day Saints, show to the world, by our good deeds, that we believe in the teachings of our Heavenly Father; let us, by observing the Word of Wisdom, set an example before the world that shall command the admiration of

our fellows. I want to say to the young people that, as a cold-blooded business proposition, as an investment, there is nothing that will give a young man more credit, or better standing in the world, than to obey this simple law of God. Many of the greatest corporations, employing thousands of men, will not employ a man who smokes; neither will they employ a man who drinks. They are beginning to find out that men who drink, who smoke, and break these commandments that the Lord has given to the Latter-day Saints, lack the intellect, lack the physical strength, and the moral character which is so necessary to efficient service. They discover that those who break these laws of God are not so capable in the performance of any labor as are those who keep these laws. Now, let us fit and qualify ourselves morally, intellectually, and physically, that we may be able to fulfill every duty and obligation in all the walks of life. Let us have this capital as a part of our reserve; for it will prove to be one of the means by which we can make a success in the battle of life.

I had the privilege, a day or two ago, of attending a little meeting that is held in the temple-annex, just before those who work in the temple enter that sacred building. On that occasion, I read the hymn on page 168, it having first been sung by the choir; and, as Brother Smith was reading the hymn, "If You Could Hie to Kolob," I decided to read it to the audience here today:

"Zion stands with hills surrounded—
Zion, kept by power divine;
All her foes shall be confounded,
Though the world in arms combine;
Happy Zion,
What a favored lot is thine!

"Every human tie may perish,
 Friend to friend unfaithful prove,
 Mothers cease their own to cherish,
 Heaven and earth at last remove;
 But no changes
 Can attend Jehovah's love.

"In the furnace God may prove thee,
 Thence to bring thee forth more
 bright,
 But can never cease to love thee,
 Thou art precious in His sight;
 God is with thee;
 Thou shalt triumph in His might."

This was the favorite hymn of the late President Lorenzo Snow, and there never was a time in his life when he doubted for one moment that her foes should be confounded; he never doubted for one moment that, although in the furnace God might prove us, He would thence bring us forth more bright.

This hymn reminds me of another, that I did not intend to read but I will:

"ZION PROSPERS, ALL IS WELL.

O awake! my slumb'ring minstrel,
 Let my harp forget its spell;
 Say, O say, in sweetest accents,
 Zion prospers, all is well.

"Strike a chord unknown to sadness,
 Strike, and let its numbers tell,
 In celestial tones of gladness,
 Zions prospers, all is well.

"Zion's welfare is my portion,
 And I feel my bosom swell
 With a warm, divine emotion,
 When she prospers, all is well.

"Zion, lo! thy day is dawning,
 Though the darksome shadows swell,
 Faith and hope prelude the morning;
 Thou art prospering, all is well.

"Thy swift messengers are treading
 Thy high courts where princes dwell,
 And thy glorious light is spreading;
 Zion prospers, all is well."

There is no question in my mind that Zion prospers, and that all is well. I rejoice when I read these

inspired words which were written by the late Eliza R. Snow. I believe, as was said here this morning, that the Church of Jesus Christ of Latter-day Saints was never in a better condition than it is today, spiritually, and temporally, and every way. During the last year, I have had the privilege of traveling in many stakes of Zion, and I believe that the presidents of stakes, the high councilors, the bishops of wards, and the teachers are more energetic, more diligent in keeping the commandments of God, and in teaching their people to live the laws of God, than they ever have been before. I believe that the auxiliary organizations of this Church are in a flourishing condition, from the Relief Society down to the Primary Association. I believe that the Latter-day Saints as a people are taking more interest in the Gospel of Jesus Christ, and are striving to carry out the commandments of the Lord more perfectly than they have ever done before. I rejoice in this fact; I rejoice that the people love the Gospel; that they desire the advancement of the work of God upon the earth, and that they are anxious to so order their lives that the example which they set shall be worthy of the imitation of all men.

I want to bear witness here today that no man or woman ever lived, who kept the commandments of God and lived according to the teachings of the Gospel of Jesus Christ, whose example was not worthy of the imitation of all men and all women, in any land, and in any clime. This Gospel of Jesus Christ, which you and I have embraced, is in very deed the plan of life and salvation. It is in very deed the Gospel revealed again to the earth. It is the same Gospel that

was proclaimed by our Lord and Master, Jesus Christ; and He gave His life in testimony of the same. And the lives of our Prophet and Patriarch were given as a witness to the divinity of the work in which we are engaged. For seventy-eight years this Gospel has been proclaimed to the world without money, without price. Freely we have received, and freely we have given to the world.

May God give us the light and inspiration of His spirit as our constant guide and companion. May

we be Latter-day Saints in very deed, is my prayer and desire, and I ask it in the name of Jesus Christ. Amen.

The choir sang the anthem, "Lift up the voice in singing."

Conference was adjourned until Sunday, April 5th, at 10 a. m., to meet in the Tabernacle and in the Assembly Hall.

Benediction was pronounced by Bishop Charles W. Nibley.

SECOND DAY.

In the Tabernacle, Sunday, April 5th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir sang the hymn beginning:

Hark! listen to the trumpeters!

They sound for volunteers,
On Zion's bright and flowery mount
Behold the officers.

Prayer was offered by Elder Andrew Kimball.

The choir sang the hymn:

Ye simple souls who stray
Far from the path of peace,
That lonely, unfrequented way
To life and happiness.

ELDER RUDGER CLAWSON.

A gathering of the Priesthood described and analyzed.—The spirit of the Priesthood delineated.

My Brothers and Sisters: If there is anything in the world that will cause one to feel timid, it is in facing a congregation of this character and magnitude, wherein the hosts of Israel are assembled to worship before the Lord. I trust that you will give me your faith and prayers that I may be sustained by the Lord in the remarks which I shall make.

We had a very remarkable gathering in this building last evening. It was a meeting of the Priesthood of the Church. There were present 1389 souls, possibly as great a gathering of this character as we have ever held in the Church. I think

it was. A stranger sitting in our midst last evening would doubtless have said: Yes, this is a gathering of your Priesthood. It seems to me that it is a very heterogeneous body of men. The answer to that remark would be: No, it is not a heterogeneous body, but a homogeneous body. If the word had come from the presiding officer of the meeting, there would have been an immediate re-arrangement. The brethren would have divided and sub-divided into groups, until we should have had quite a variety of councils presiding authorities and quorums of the Holy Priesthood, varied as to number, but homogeneous in purpose, in sentiment, and in faith. And if the stranger had sought to discover the identity of these various councils and quorums of the Priesthood, he would have found: first, three great presiding High-Priests, the Presidency of the Church, whose jurisdiction in the Church is supreme, and from whose decision there is no appeal. The Lord has so ordained it. He would have discovered the quorum of the Twelve Apostles, whose authority and jurisdiction reach out into the fifty-six stakes of Zion, and into the world, a body of men who labor directly under the authority of the First Presidency. He would have discovered the council of the Seven Presidents of Seventies, whose jurisdiction and authority extend to an army of Seventies throughout the Church, numbering about ten thousand. He would have discovered the Presiding Patriarch, with a body

of Patriarchs, whose jurisdiction extends to spiritual blessings in the Church. He would have discovered the presidents of stakes, coming from localities in all directions and all parts of the Church, representing fifty-six great stakes of Zion, whose authority is very great and far-reaching in its character, and who preside in a general way, over the quorums of the High Priests and the Elders of the Church, and the Bishopric of the wards and the lesser Priesthood. He would have discovered the bishops of the wards coming from something like 652 organized wards in the stakes of Zion. These men who are denominated as common judges in Israel, are appointed to act as fathers of the people and ministry not only in spiritual affairs, also in temporal matters, to give counsel, and direct, to look after the poor, and see that no iniquity abounds in the Church. He would have discovered numerous quorums or bodies of men such as High-Priests, Seventies, Elders, Priests, Teachers and Deacons. The stranger would also have discovered that if this vast body of men had been called into action, every man would know perfectly the scope of his authority and the character of his duty. They would move in a solid phalanx, there would be no confusion, no disorder, no stubbornness of spirit. This is what the stranger would have discovered. Such, my brethren and sisters, is the Priesthood of the Church of God. It is the result of seventy-eight years of training under the inspiration of the Spirit of the Lord, which is the spirit of order; it is the spirit of obedience, the spirit of united action, the spirit of harmony and oneness of purpose.

The opening song that was given last night will be found on page 28 of the Hymn Book. The words of the first verse are as follows:

"God moves in a mysterious way,
His wonders to perform,
He plants his footsteps in the sea
And rides upon the storm."

The thought occurred to me, expressed by Bishop Nibley in his remarks last evening, that nowhere in the wide world beyond our borders could such a body of men be brought together as were those assembled in this building last evening. During the meeting, the following song was sung:

"Praise to the man who communed with
with Jehovah;
Jesus anointed that Prophet and Seer,
Blessed to open the last dispensation;
Kings shall extol him and nations revere.

Hail to the Prophet, ascended to heaven;
Traitors and tyrants now fight him in
in vain;
Mingling with Gods, he can plan for his
brethren;
Death cannot conquer the hero again.

Praise to his mem'ry, he died as a
martyr;
Honored and blest be his ever great
name;
Long shall his blood, which was shed
by assassins,
Stain Illinois, while the earth lauds
his fame.

Great is his glory, and endless his
Priesthood;
Ever and ever the keys he will hold;
Faithful and true, he will enter his
kingdom,
Crowned in the midst of the Prophets
of old.

Sacrifice brings forth the blessings of
heaven;
Earth must atone for the blood of that
man;
Wake up the world for the conflict of
justice:
Millions shall know "Brother Joseph"
again."

I want to say to you, brethren and sisters, that the spirit aroused by the singing of that hymn last evening in the priesthood meeting and in the meetings of the general assemblies of the Church is a spirit which is unconquerable. I do not say this in an offensive way. It is the spirit that stands for peace, for good order, for virtue, for temperance, for justice and for truth. I tell you, brethren and sisters, it is the spirit that burned in the heart of the prophet, when he declared to the world that he had seen the Father and the Son. And he made this declaration in the face of the opposition of the world, and against the sentiment and the faith of the world. When he would not recant, or take back the announcement or say that he had been deceived, he was hunted like a wild beast. He was driven from pillar to post. He was dragged before the courts time and time again, and on every occasion was discharged for lack of evidence, such evidence as the enemy wanted to convict him, until finally the great prophet of this dispensation, with his brother Hyrum Smith, were lured into the confines of the Carthage jail, and there suffered martyrdom. It is the spirit that fired the heart of Brigham Young when he led the Pioneers across the desert, and into these mountains, and established them here to become a great and mighty people in the Rocky Mountains, in fulfillment of the prediction of the martyred prophet. It is the spirit that burned in the heart of John Taylor, the champion of truth, a man of courage and of unyielding faith. It is the spirit that burned in the heart of Wilford Woodruff, the intrepid missionary of the Church,

the man who carried the Gospel to the nations of the earth, with a spirit that could not be wearied, a spirit that could not be discouraged and which knew no failure; a mighty man of Israel. It is the spirit that burned in Lorenzo Snow, who, like his predecessor, also carried the Gospel to the nations and kingdoms of the world, and in whose heart, when he came to the presidency of the Church, burned a great desire, a great longing, to see the Church freed from the bondage of debt. He inaugurated that great work. It is the spirit, brethren and sisters, that burns in our present leader, the Prophet of God, and a man of mighty faith, a man of integrity a man who loves his people and who is beloved of his people almost as no man who has preceded him in that office. He has lived to carry on that glorious work of relieving the Church of its obligations, and he lives today, to see the consummation, and, in fact, to bring about the final consummation of that glorious undertaking. I say, my brethren and sisters, the Lord God of heaven bless our leader, and bless the Priesthood of the Church. May He bless the Saints, the people of God, that we may go on from one victory to another, without fear, without trepidation, putting our trust in the arm of Jehovah. I pray that His blessings may continue with us and that His Spirit may abide in our hearts, and rest down mightily upon us during the progress of this great conference of His people, which I ask, in the name of Jesus. Amen.

Prof. Charles Kent's male chorus rendered a selection entitled "Nearer to Thee."

ELDER HYRUM M. SMITH.

Saints desire to learn truth, and govern themselves by God's word.—The Church authorities faithful guides to the people.

It is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and it is further written that, "Every person that belongeth to the Church of Christ shall observe and keep all of the commandments and covenants of the Church." While I presume all of us have not arrived at that stage where we are living according to every word that has proceeded out of the mouth of God; while we are not all observing to keep all of the commandments and covenants of the Church, nevertheless I believe there is a strong desire on the part of the Latter-day Saints to live as near as possible to the words which have been spoken by the mouth of God unto the people. From the testimony of President Smith yesterday morning, it is evident the Saints are improving every year. Each year we are growing a little better, living a little closer to the Gospel of Jesus Christ, keeping the commandments of the Lord a little more fully, and remaining true to the covenants we have made within the Church. This congregation is an evidence that the Latter-day Saints are not content to live by bread alone, but that they are exceedingly desirous of hearing the word of God. Hence we have come up in vast numbers to this conference, that we might hear the word of the Lord as it shall be given unto us through the Lord's servants; and we will not have come in vain. We have never yet come up in vain, but each time that we have gathered in our general conferences we

have received the word of God, and we have received it, too, in open hearts, after which we have gone home and carried into effect, in a measure, that word.

It is the truth we love; it is the truth we seek; and we believe there are no men who are better acquainted with the truths of God than the constituted authorities of His Church. Our belief is verified in the results that have followed the Saints when they have heard and put into practice these truths. "The spirit of truth is of God," declared the Lord to Joseph Smith the Prophet. "I am that spirit of truth, and John bore record of me, saying: He received a fullness of truth, yea even of all the truth. And no man receiveth a fullness unless he keepeth His commandments. He that keepeth the commandments receiveth truth and light until he is glorified in truth and knoweth all things." That is our desire, to keep the commandments of God, and to become acquainted with truth and light. The Lord has said, "He that keepeth the commandments receiveth truth and light until he is glorified and knoweth all things." We want knowledge and wisdom. We want to understand the truth, and understanding the truth rejoice in it. We want to know what the commandments of God are, and knowing them we are determined, as a people, to keep them, that we might come to a knowledge of all truth, even as the Lord Jesus Christ understandeth and knoweth all of the truth. He arrived at that condition through keeping the commandments of God, His Father.

I rejoice in the general faithfulness of the people of the Latter-day Saints. They are indeed, as it were, a city set upon a hill which

cannot be hid, whose light is shining in all the world, and is lighting the feet of those who are seeking the Word of Life. We have been gathered out, and others are being gathered out, from the world and are following in the footsteps of God's servants. I would advise the Latter-day Saints to continue in following the servants of the Lord, who preside in the Church and Kingdom of Christ. Never in the history of the people have the saints gone wrong or gone astray while following the lead of the Presidency and general authorities of the Church of Jesus Christ of Latter-day Saints. Never in the world will the people go wrong or go astray and fall by the wayside, if they will continue to follow the lead of these men of God; and I want to suggest that we look to the Presidency of the Church, and the leading quorums of the Priesthood, as true indicators of the way the Lord would have us walk. They are indeed God's liahona, and if we will discover their spirit in all matters pertaining to the building up of the Kingdom of God, the spread of everlasting truth, and then follow them, we will be right, will prosper, will do as the Lord wishes us to do. We will keep His commandments, and in return shall receive light and truth until we be glorified, and know all things, and are prepared and worthy to dwell with God in Celestial Glory.

May the Lord bless the Saints, that they may ever be willing thus to seek to understand and know the mind and will of God, as it may be indicated unto the people in all things, through the Presidency of the Church; and, having discovered what the Lord wishes, be determined that with all our strength and power we shall go in that way.

This will be a blessed day, a blessed future, for the Saints of the Most High.

God bless the people in the name of Jesus. Amen.

ELDER GEORGE ALBERT SMITH.

Appreciating the importance of the Sacrament.—Reverence and care in its administration.—Scripture teachings concerning the Sacrament.—Sacredness of covenants.

I desire that my words to you may be indicted by the Spirit of our Father in Heaven, for the brief time allotted to a speaker is so valuable that individual opinions are of little worth, except they be inspired of the Lord.

I have rejoiced in being permitted to attend this conference, and in meeting so many of our brethren and sisters. To me it has been a time of refreshing, and I have enjoyed, more than I can tell, the instructions and spirit of the Conference.

It is my privilege to travel and visit from place to place in the Church, and among the evidences of faithfulness that I have observed, in many places, is the increased attendance of the members of the Church in their sacrament meetings. I feel that a comprehension of the sacredness of the sacrament of the Lord's Supper is important to the members of the Church. We partake of physical food—that is, we partake of bread and water etc., to nourish the physical body. It is just as necessary that we partake of the emblems of the body and blood of our risen Lord to increase our spiritual strength. It is observed that men and women who go from year to year without partaking

of the Lord's Supper, gradually lose the Spirit of our Heavenly Father; they forfeit its companionship where they have had opportunity to participate in that blessing, but have failed to take advantage of it. The sacrament is of great importance. The Lord Himself ordained that we partake of these emblems. There are many people who believe it is necessary to be baptized, and to have other ordinances of the Gospel performed in their behalf, and yet they become indifferent and careless regarding the sacrament of the Lord's Supper. It was regarded of such importance by our Father in Heaven that, through His beloved Son, and the apostles and prophets, as recorded in the scriptures, the Saints were admonished to partake of it regularly. Three of the evangelists refer to it, and we find that the scripture, in many places, teaches the importance of it, as it was taught by the Lord Himself when He dwelt in the flesh. Our Father in Heaven does not give us commandments or advice that are not of importance. He teaches us for our uplifting, for our growth and development, and if we will follow His counsel it will prepare us to go back into His presence. So I rejoice that the Saints are more faithful in observing this requirement of our Father. Each Sabbath day we are expected to meet together and partake of the emblems of the body and blood of our risen Redeemer. I have turned to a passage of scripture in the 11th chapter of First Corinthians, beginning with the 23rd verse, which reads as follows:

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:

"And when He had given thanks, He brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me.

"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.

"Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

"For this cause many are weak and sickly among you, and many sleep."

When I remember these words that have been given to us as the revelation of our Fathers' will, I rejoice when I find our brethren and sisters coming to the sanctuary and partaking of these emblems as indicated—worthily; but I desire to call your attention to the fact that there is danger if we do it unworthily. Before partaking of this sacrament, our hearts should be pure; our hands should be clean; we should be divested of all enmity toward our associates; we should be at peace with our fellow men; and we should have in our hearts a desire to do the will of our Father and to keep all of His commandments. If we do this, partaking of the sacrament will be a blessing to us and will renew our spiritual strength.

In connection with this matter, I note that there is a great improvement among us as a people. I believe our understanding of the importance of this requirement is increasing and becoming better all the

time; that we are more particular to have the vessels bearing these emblems scrupulously clean, and that everything pertaining to the sacrament is as our Father in Heaven would have it—clean, sweet, and pure.

The Lord has indicated the importance of the sacrament in another way. There are certain of the Priesthood who are not permitted to officiate in this ordinance. The Deacon or Teacher may not administer the sacrament, and those who bear no Priesthood, cannot act in this capacity. The Lord has certainly emphasized its importance by designating those who may officiate. Our people have been taught to take the sacrament with the right hand; we believe that is appropriate, and proper, and acceptable to our Father. The sacrament should not be accepted with a gloved hand; nobody should receive it in that irreverent manner. We should partake of it in humility, with preparation of clean hands and pure hearts, and with a desire to be acceptable to our Father; then we will receive it worthily, and rejoice in the blessing that comes to us by reason of it.

The Lord has spoken regarding this matter in the Scripture; I refer to the Bible, Book of Mormon, and the Doctrine and Covenants. I find in the Book of Mormon, chapter 9, that Mormon, while teaching the people, admonishes them as follows:

"See that ye are not baptized unworthily; see that ye partake not of the sacrament of Christ unworthily."

He thought it was of sufficient importance to emphasize it, and thus he taught the people in regard thereto.

We also find reference to this matter in the 18th chapter of Third Nephi, where the Savior is instructing the people on this continent, just as He had taught His disciples in the old world to observe the sacrament. It reads as follows:

"And when the multitude had eaten and were filled, He said unto the disciples, behold there shall one be ordained among you, and to him will I give power that he shall break bread, and bless it, and give it unto the people of my Church, unto all those who shall believe and be baptized in my name.

"And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave it unto you."

We believe that the sacrament is not the literal body and blood of our Lord; in other words, we do not believe in the doctrine of Transubstantiation. The next verse reads as follows

"And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father, that ye do always remember me. And if ye do always remember me, ye shall have my Spirit to be with you."

So the Master taught, and there are other things in this chapter, pertaining to the same matter, that I will not take time to read. In addition to that, we find that in our own day the Lord has given us revelation upon that subject. In section 20 of the Doctrine and Covenants, the Lord gives unto us instructions upon the matter. In that revelation, beginning with the 75th verse, He says:

"It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus;

"And the elder or priest shall administer it; and after this manner shall he

administer it—he shall kneel, with the church” [It does not say that the church must kneel, but he shall kneel with the Church] “and call upon the Father in solemn prayer, saying—”

Note the beautiful prayer that follows. It is the same as that contained in the Book of Mormon, with the exception of one single word:

“O God, the eternal Father, we ask Thee, in the name of Thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto Thee, O God, the eternal Father, that they are willing to take upon them the name of Thy Son, and always remember Him and keep His commandments which He has given them, that they may always have His Spirit to be with them. Amen.”

The prayer and blessing upon the water is somewhat similar. How sacred, how profoundly sacred, are the thoughts expressed in the sacrament prayer. I admonish you, my brethren, that when we officiate in administering the sacrament, we repeat, if possible, the exact words given by revelation, and that we do so with the Spirit of the Lord. When we repeat these prayers, we should feel the sentiments expressed by the words that we speak. Then I say also to those who partake of the sacrament, we should consider seriously the covenants we make with our Father. Let us pay strict attention to those covenants, and let us see to it that we eat and drink worthily, for the blessings of our souls and for the increase of our spiritual strength. These blessings are for you, my brethren and sisters, who are of the household of faith. Let us appreciate them, and live worthy of them, that by our lives we may exemplify our belief. Let none of us be under con-

demnation by partaking of the sacrament unworthily, thereby being deprived of the companionship of the Spirit of our Father.

May the Lord bless us; may His Spirit continue to be poured out upon us. May we love each other, as our Father commanded that we should do. If we can partake of the sacrament worthily, we can love each other, even as our Father has ordained; remembering that He has said unto us: “If ye are not one, ye are not mine.” May we be one. May we be His in very deed—exemplars of His cause and His truth, ever ready to teach and expound it in kindness and love, to the convincing of His children who know not of it. Let us teach them the truth by precept and example, so that, by reason of our faithfulness in so doing, our skirts may be rid of the blood of the generation in which we live; and when we go to our eternal home, may we be welcome there because of our labor in the interest of our Father’s children.

May the Lord add His blessings, and His peace be upon us, is my prayer in the name of Jesus Christ. Amen.

ELDER GEORGE F. RICHARDS.

No perfect building can be erected from a variety of plans.—One perfect plan of salvation devised by the Great Architect. — “Mormonism” includes God’s plan of salvation, the greatest thing in the world.—“Mormonism” is built upon the immovable rock of revelation.

My brethren and sisters: For several days I have been contracting a cold which this morning has reached that stage which renders my voice hoarse and unnatural, and

I have some fears that I will not be able to make this vast congregation hear all that I say. I have, too, some anxiety with reference to what I shall say upon this occasion; for I realize that the time is very valuable, where so very many Latter-day Saints are assembled together for the purpose of receiving instruction.

During the meetings of this Conference, however, there has been a thought in my mind which I would like to develop in a measure before you, if I can enjoy the Spirit of the Lord. I wish to say, in beginning that I am heartily in accord with all the sentiments which have been expressed by my brethren at the meetings of this Conference. They have spoken words of praise for the faithfulness of the Latter-day Saints, as well as words of inspiration to the people.

I will read the 28th and 29th verses of the 14th chapter of Luke:

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?"

"Lest, haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him."

The use which the Savior makes of this figure is different from that which I design to use it for. The Savior here implies that it would be very unwise indeed for a person to undertake the building of a tower, or a structure of any kind, without first having planned and made an estimate of the cost, and determined in advance whether he would be able to meet the expense to build the structure. I say, the words of the Savior imply the folly of one undertaking such a structure without having first made the plans. No reference is made here

to plans, but I conclude that in order to arrive at the actual cost, or even the approximate cost of the structure, especially if it be complicated, that the plans must first be made.

Now, suppose that one of us is going to erect a beautiful and modern home that would be expensive, that would be complex in its architecture and construction. We would find it necessary to have an architect provide plans and specifications. When those plans were provided, what would you think if other and different plans were submitted, and the individual should start the building, and employ some workmen on one side and some on another, distributing these plans, varied though they must necessarily be,—all these men engaged on the same structure with the thought that there would be eventually a most perfect modern building constructed? Why, you would think, of course, that there was folly in it.

I speak of this to impress upon the minds of the people the necessity of there being harmony of design in any great movement, just as there must be but one design and plan for a building; unless, perchance, those which are added are duplicates.

Then, another point in connection with that. When the plans are all made, the individual who has the plans in hand and understands them, comprehends the work from beginning to end. He may not submit the whole of the plans to any one of his workmen, but, if it were a large building, requiring much time and many laborers, he might give certain details to some of them, and on another part of the structure he would give other details of the general plan to other workmen; but

all would be working together systematically upon the one great plan. In this way, the architect sees all his work, even the end from the beginning. That is the point.

Now, things earthly, we are told, are typical of things Heavenly, and that which comes nearest to perfection here on earth reaches nearer to Heaven, or is more like the things which are Heavenly, which are perfect. So the great plan, the greatest of all plans, which involves the salvation of the human race, and covers a period of at least seventy centuries; with many thousand millions of people, living under different conditions, having different temperaments, different dispositions, and different faiths and desires. This great plan must, of necessity, have had an Architect, and His plan must have been well designed. So we read in the Acts of the Apostles, the 15th chapter, 18th verse:

"Known unto God are all His works from the beginning of the world."

To me, this means that all along down the line all things were known by the Lord, the Great Architect, even the end from the beginning. By reason of this knowledge, the result of a definite and well-defined plan, He could point out the details of this great work to be accomplished many centuries in the future. Whis is the very thing He has done, for He revealed these things to His apostles and prophets, who have lived from the earliest days of this world's history down to the present time. He is, indeed, the Great Architect, the Sole Builder,—He Himself being, as the Scriptures tell us, "The chief corner stone." He knows whereof He speaks, and it is small

matter for Him to indicate to His workmen, His prophets who have lived upon this earth, any matter of detail pertaining to this great plan.

Now, the other point: if one would consider it folly for a man, having undertaken to erect a large building, to have different plans, perhaps made by different architects, and none of them alike, submitting one plan to one workman, and another plan to another workman engaged in the building of this great structure, and expect to reach symmetry, beauty and perfection when it was completed—if man would consider such a course one of folly, how can he consistently believe that God, the Eternal Father, the Author of the plan of salvation, would give to His children different plans to follow, with the hope that, in the end, they would successfully complete the desired structure? If it would be folly to take such a course with respect to a building, how much more necessary it is to have a definite purpose respecting plans which affect the salvation of the human family. I wish to quote the saying of the Prophet Joseph, which is recorded in his "Gems," found on page 288 of the Compendium. He says: "At the first organization in Heaven we were all present, and saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it."

While the term "Mormonism" is a misnomer, it is nevertheless a comprehensive term, because it embraces both the Gospel of the Lord Jesus Christ, which is the power of God unto salvation, and also the Church which was instituted as the machinery for the carrying out of His great plans and purposes.

"Mormonism" comprises the great plan of the Creator, and there was no other plan instituted in Heaven for the accomplishment of this great work.—If there were more than one plan we would find confusion in the work of the Lord, but there is not, consequently there is symmetry and beauty, and progress, as our brethern have testified during the meetings of this conference. The confusion in the world concerning the principles of salvation is due to the fact that men, of their own volition, have made plans and doctrines according to their own ideas. Everywhere in the great structure they have attempted to erect they have introduced conflicting ideas, hence the confusion that we see throughout the world today. I want to say to this people, and I say it to the world, for these words will go forth to the world in print, that "Mormonism" is the biggest thing in this wide world. It is of more importance to the children of men today, this wide world over, than anything and everything else combined; because in it is included the law by which the children of men shall be judged.

The Scriptures tell us that until the law came, sin was in the world. But sin is not imputed where there is no law. To me this means that where there is no law there is no judgment. To us, and to all the world to whom "Mormonism" has been proclaimed, has come the law by which the people of the world are to be judged. I want to say to the world to whom "Mormonism" has come, or may come in the future, that it is unto them the savour of life unto life, or of death unto death, according as they receive it and live it, or as they reject it.

The foundation of this work is revelation—Divine revelation from God. On one occasion, Jesus told Peter, "Upon this rock," (the rock of revelation) "will I build my Church; and the gates of hell shall not prevail against it." And so this Church has been built upon the rock of revelation; and it has met the storms; the rains have descended upon it; the floods have come and blown against it from every side; the blasts have not impaired it; it stands because it is founded upon a rock. Neither can these things disturb it,—all the falsehoods, the persecutions, the calumnies, anything or everything that the adversaries of righteousness may inaugurate or wage against this work, only have dashed against it; the winds have the effect of lifting it up and moving it forward. "Mormonism" thrives in adversity; the more we are hounded, the more we are opposed, the more life, energy and zeal is exhibited on the part of the Latter-day Saints. It has come to be a common expression that every time opponents kick "Mormonism" they kick it up hill; which is a veritable truth. "Mormonism" is growing and prospering in the earth, because it is the truth, and truth will not be downed; or, if downed, it will rise again. Truth, like murder, will out, and the world must know it. I thank the Lord that so many of us are engaged as champions of the truth, and we have an assurance of the great destiny of this work.

In the second chapter of Daniel, the prophet refers to the establishment of the Church and Kingdom of God upon the earth in the last days; for the time there indicated in the interpretation of Nebuchadnezzar's dream does refer to the last days. It is written that the God of

Heaven would set up a kingdom which shall never be left to another people, a kingdom which shall not be destroyed; but it shall break in pieces and consume all other kingdoms, and shall stand forever. We are told that it is likened unto a little stone cut out of the mountain without hands. This Church and Kingdom of God had a most humble beginning, but it shall progress, increasing in size and strength, and it shall roll upon that great image, representing the powers of the earth, until it shall be crushed to pieces, and become as the dust of the summer's threshing-floor, which shall be blown to the four winds of heaven. And this kingdom shall roll on and on until it fills the whole earth. The Lord has identified most clearly this Church and Kingdom as being that seen by Daniel. We find it in the 109th Section of the Book of Covenants, 72nd paragraph, where almost the identical words of Daniel are used. The restoring of the Gospel by the visitation of an angel, as predicted by John, upon the Isle of Patmos, has been fulfilled. The Lord established that fact most clearly in the 133rd Section of the Book of Covenants, beginning with the 36th verse. Of these things, the Latter-day Saints are well assured. To doubt the ultimate triumph of "Mormonism" and its glorious destiny, as depicted in the Second Chapter of Daniel, we would have to doubt the word of God as it is given to us in these modern revelations; and it would be necessary for us to repudiate Joseph Smith as a Prophet of this dispensation. But we are assured of the fulfillment of God's word, and we do know that Joseph Smith is a Prophet of God. The Lord has revealed this to us

most clearly; and testimony upon testimony have the Latter-day Saints received from the Lord as they have continued in faithfulness to serve Him. They know whereof they speak when they say that this is the Church of Jesus Christ, established by the power of God, and destined to fill the whole earth, until it shall be known as the Kingdom of God, for Jesus, our Lord, is to come and take charge of His Kingdom and reign as King of kings, and Lord of lords. Through our faithfulness, we have great hope of obtaining eternal inheritance in that Kingdom.

May the Lord add His blessings to the Latter-day Saints, I humbly pray, in the name of Jesus. Amen.

The choir sang the anthem, "In our Redeemer's name."

Conference was adjourned until 2 p. m.

Benediction was pronounced by Elder Lewis W. Shurtliff.

Overflow Meeting.

An overflow session of the Conference was held in the Assembly Hall at 10 a. m. Elder Heber J. Grant presided, and Prof. Charles J. Thomas conducted the singing.

The congregation sang the hymn, "Redeemer of Israel, our only delight."

Prayer was offered by Elder Stewart Eccles.

The congregation sang the hymn, "Come, come ye Saints, no toil nor labor fear."

ELDER GERMAN E. ELLSWORTH

(President of Northern States Mission.)

My brethren and sisters, it gives me pleasure to have the privilege of

standing before you for a few minutes, to briefly report the labors of the Elders laboring in the Northern States mission. I take it that you are more interested in that subject than in any doctrine that I might preach. I feel highly honored in having the privilege of laboring with so many good men and women as are now in the Northern States mission, men and women who are active and faithful in their calling. They are struggling earnestly to magnify that calling before their heavenly Father. We are indeed grateful to God for His wonderful blessings, and we rejoice when we realize how He has opened the way, so that the honorable men of the earth may hear the gospel and read our literature.

As most of you know, in the past three years, we have turned our attention more to the distributing of the Book of Mormon. We find that the dissemination of the Book of Mormon has more than doubled the distribution of other books and tracts. Three years ago we disposed of 1,000 Books of Mormon in our field, and something like 12,000 small books. In 1906, the Books of Mormon increased to 5,000 and our other books to over 20,000. Last year the Elders increased the Book of Mormon distribution to something like 12,500, and increased the ten-cent books to about 58,000. It has opened the door to the homes of hundreds of people, and our Elders feel that the Lord has been with them and has magnified them in their labors. They feel that in taking the Book of Mormon to the doors of the people that they have something important enough to take to the biggest men of the nation. The Lord, speaking to the Prophet Joseph and some of the Elders, in

the eighty-fourth section of the Doctrine and Covenants, seems to have chided them because they had neglected the things they had received, and speaks particularly of the Book of Mormon,—beginning with the fifty-fourth verse, He says:

“And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole Church under condemnation, and this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written.”

The Book of Mormon has been given to the people of this dispensation to bring them nearer to Christ. It is a witness that the Bible is the word of God, and that God has established His Church in this day and time. There is something remarkable about the Book of Mormon, it is a great missionary book. You can open it any place, and the Spirit of the Lord, which accompanies the book, comes upon the people, and they are at once interested.

The missionaries have enjoyed excellent health in the Northern States mission, having had little or no sickness. There is nothing that gives me greater happiness than the manifestations that the Lord has given to me, that He is establishing His work in the earth. I have a testimony that God lives, that Jesus is the Christ, and that Joseph Smith was His prophet, and that our Father has fulfilled, and is fulfilling, the promises to His servants in the missionary field, wherein He said, that He would send His angels before

their face to prepare the way. We are learning every day of our lives that in order to keep pace with the angels that the Lord has sent out to prepare the way, we must work, and work hard. It is my experience that when we are weary in body we feel these messengers are with us, guiding and sustaining us. In the past I believe many of us have neglected the opportunities, and have come long after the way has been prepared, and the hearts of the people have grown cold, but I am glad to say, we are now doing our best, and cheerfully, too, to keep pace with the messengers that have been sent before our face.

The last five weeks we have met all the Elders in the mission, but four, holding nine conferences with them, and laying plans for our summer work. Instead of preaching to the Elders in these conferences we had a short report, and then, in about an hour's talk, laid before them a plan for our summer campaign, and asked them for suggestions. At the close we voted to make the plans laid before them the plans of the conference for our summer's work.

Our plan for the summer is to send a letter to the leading men of the city chosen for our week-end conference. We also expect to send two men ahead of the company of six, to call upon the newspapers and announce our conference as well as place our posters in public places announcing the coming of a company of Elders to hold conference in that town. In going through these cities, we expect to leave as many Books of Mormon, Voices of Warning, Durrants and Cowley's Talks as we can, and also copies of the *Liahona*. We expect to send them away not only with the spirit of the work but also with plenty of

books and literature. We have prepared a tract containing 17 of the songs of Zion which preach a sermon, as it were, of the restoration of the Gospel, and all who will may go home with this collection, having heard some of them. Many learn to love and sing our songs, and music has a wonderful influence.

We have had testimonies in the past year concerning men who have heard their children singing the songs of Zion, and they have been led to wonder from what source they came, and were moved to investigate the Gospel. The Lord has been good to us, and we rejoice in the truth. We rejoice in the manifestations of our Father. We pray that God will continue to bless and prosper Zion, and assist the Saints to send more of their sons and daughters into the mission field that they may learn that God is guiding His work, and that His angels are guiding the elders in their work.

May the prayers of the Saints of Zion be fulfilled upon the heads of our Elders abroad, and upon our leaders at home. May God's special blessings be upon President Joseph F. Smith, upon his counsel and upon the Twelve, that Zion's people may receive through them the blessings they are praying for, and go forth and build up Zion. May the light of Zion guide the honest in the whole earth, to join in preparing the earth for the coming of the Savior, is my prayer in the name of Jesus Christ. Amen.

ELDER NEPHI PRATT.

(President of Northwestern States Mission.)

I have rejoiced greatly in the good spirit that has been upon the

servants of the Lord, and the Saints during this conference. I have been interested in the words of President Ellsworth, and I am glad to hear concerning the successful methods adopted in the mission over which he presides. The missionary fields are better systematized than they have been in years gone by.

In the Northwestern States mission we have had an average of thirty-one Elders during the year ending December 31, 1907, and we baptized a considerable number more good converts than have been baptized in any year since I have presided over that mission. We have received encouragement and blessings, by the accession of some strong men and women, full of faith, who have come into our mission from Zion. I refer particularly to the Nampa branch, in Idaho. The tithes donated by the Saints in our mission are greater than ever before, to the extent of about \$1,230.

We have received many evidences of the divinity of the calling of the Elders. The eyes of the blind have been opened, and sight restored. One individual's lungs were supposed to be gone, it was thought she was dying, but she was restored by the power of faith. We have been blessed with numerous manifestations of the power and gifts of God.

We have visited more of the middle classes (if we should speak of classes in free America) the last year than at any time previously. I would like to repeat to you some sentiments which were expressed to me by Mr. M—, a passenger agent of a railroad and steamship system. He said to me: "There is one man in your community whose ideal life in his home is the most beautiful I ever witnessed. I would

go any time a hundred miles to meet him. I have never seen nobler characters than are his wife and himself and their children. [Now, this is the testimony of a Presbyterian.] In my own religious community, where I am acquainted, I have never seen such faithfulness, such devotion, such perfect truth and goodness as I witnessed in that man's family." This man that he praised is well known to all of you. I won't tell his name, but I exhort you to emulate his example, and let your light so shine that your righteousness and faithfulness may affect your neighbors.

Goodness in the home is the foundation of Zion's prosperity. Cultivate cheerfulness at home. There is no man or woman who cultivates the spirit of affection for the members of their households but that is cheerful. Cheerfulness may be cultivated until the gloomy man starts his liver to working so that biliousness will cease and he will become the glory and the sunshine of his own house. His children, instead of wanting to hide when father comes home, because they feel the oppression of a man who treats them tyrannically, will look to his coming with joy, and the neighbors, seeing the hands of the children held out to a good father, will say, "how beautiful such home government is." The influence of a kind and affectionate father will diffuse itself through every member of his family, and will attract the honorable who see his home life.

I was conversing with a man who is an ear and eye specialist, when I was availing myself of his services, and he told me that he was passing through the trouble of a divorce suit with his wife in court.

He said to me, "It is reputed of your people that they are the most constant, and most faithful to each other of any people in the world. I feel that if I ever desired to be united to a woman again, after my troubles are over, I would like to get a 'Mormon' girl." I answered, "You would have to become a mighty good man if you tried to imitate a 'Mormon' as a husband, you would have to become like the Latter-day Saint in principle, to satisfy a 'Mormon' girl; in fact you would have to receive the doctrines of Jesus Christ as they are revealed in this age."

Our Elders have been working on splendid lines last winter. We changed our plans, and established a system of missionary work in the great towns, so that we have reached more people and accomplished more than at any other time, in the mission's experience. Our Elders are healthy, united, industrious, and happy, and they are abler than they have been. Elders of experience are being sent to the field, who are making themselves felt among the people in the states of the north-west. They visit men of influence in financial and governmental affairs, men who are officials of the state and municipalities. There are more men reading the Book of Mormon in our field than ever before. I allude to men outside of the Church. There is still, however, much indifference which we cannot break through. Many are hard-shelled, as it were. Sometimes the Elders are sneered at, and ordered out of the house, or out of the office of a business man; but business men generally treat us better than the common people do.

We have evidence that the power and blessing of our Father is in-

creasing upon the Elders and upon the Saints. When the Saints are liberal in tithes and offerings, to help build up this kingdom, you may know they are in a healthy condition. God bless you here at home, my brethren and sisters. God bless President Smith. My soul echoes the blessings that have been pronounced upon our president by those who have spoken during this conference. The Saints shall prosper, and God will magnify them. He is magnifying you in the earth and there is not a hand that could be raised, and there is not a weapon that could be formed that can stay this work, from this time henceforth and forever. Whatever the conditions may seem, this work has come to stay. God has revealed it to us, and we know it is true. May God bless you, my brethren and sisters, I ask in the name of Jesus. Amen.

The congregation sang the hymn, "O, say, what is truth?"

ELDER ANDREW JENSON.

I have been requested, under the direction of Apostle Grant, to occupy a speaking position between two presidents of missions and two presidents of stakes. I noticed that particularly in the appointment announced yesterday, and that naturally introduces to my mind the two grand objects that we as Latter-day Saints have in view, or rather, that God had in view in commencing His great work upon the earth in these last days, viz., to preach the Gospel in all the world, on the one hand, and, on the other hand, to build up stakes of Zion—to build up strong places, where the elect from the four quarters of the earth may gather

together to learn more perfectly the ways of the Lord, and walk according to His statutes and commandments. I have discovered by close study of the history of the Church, that whenever conditions at home have been favorable and good, and whenever the sons and daughters of Zion have walked in the paths of righteousness, the spirit of Zion has, naturally been felt for good abroad, among all the nations where missionary fields have been established; and these fields have always flourished better when conditions have been favorable at home, that is, the missionaries who have gone abroad generally carried with them the spirit that prevailed at home. When the gathering places have been what they should be, and when the people at home have prospered in good works, the missionary fields have generally flourished in proportion. There never was a better time in the missionary field than shortly after the Saints had located in these mountains, when the good reports went forth that Zion at last had found a resting place, and that the persecuted people of God of these the last days had finally been brought to a land where they were sheltered by high mountains, far away from the wicked world. The glorious reports that went forth from these valleys in these early days diffused life among the Saints in all the world; and, as I say, at no time in the history of the Church have our missionary labors flourished better than they did in the fifties.

This introduces to us the great principle of gathering, the great principle of the Saints of God, flocking together to places which the Lord designates as gathering places for His people, where they may be properly trained and become what

the Lord intends they should be. This principle goes back to the beginning of creation. You may never have thought of it in that light, but I have. In the beginning, as Moses tells us, the Lord created this beautiful world in which we live, more beautiful, in the beginning, of its existence than it is now. The Lord could consistently look upon "everything that He had made, and behold it was very good." Nevertheless, he planted a garden "eastward in Eden, and there he put the man whom he had formed." This garden then was a choice spot upon this earth where everything was good. The garden of Eden was the first home of man, a choice spot, which the world in vain has tried very hard to locate, but which we, as Latter-day Saints, by the revelations of God, have succeeded in locating. This was in the beginning. A little later, as men began to multiply upon the earth, and some of the inhabitants of the same became wicked and others righteous, the Lord raised up a great Patriarch Enoch, who was commanded to build a city, and to that city the righteous gathered, and in that city the inhabitants conformed their lives to the glorious principles of righteousness until the city became holy enough to be taken up to God. We find that in other instances the people of God were warned to flee from wickedness, and from destruction, as at the time of the deluge, when the people had become so wicked that it was necessary for the Lord to call upon those who would obey Him, in order that they might be preserved, to build an ark in which He kept them from destruction, while the wicked perished in the flood. Of a little later period we read about some "cities on the

plains" afterwards a part of the kingdom of Israel, in which the righteous were commanded to flee from the wicked cities of Sodom and Gomorrah, and seek refuge in the mountains, because the Lord had decided to destroy the wicked cities of the plain.

Shortly after the deluge, too, we find that the Lord decided to confound the language of the people, in order that they might be scattered all over the face of the earth. In this connection we read in the Book of Mormon about a man called Jared, but more particularly about one whose name is not given in the record, called the Brother of Jared—a man of mighty faith, who prayed to the Lord that the language of himself and his family might not be confused; and the Lord heard his prayer. And after the Lord granted him this first request, he prayed again that God would lead them to a land where he and his kindred and friends could dwell by themselves; and the Lord also granted this request, and led them to a land of promise, to a land which was "choice above all the lands of the earth." (Ether 1: 42.) That was the introduction of the Jaredites to America, and their history tells us that as long as they kept the commandments of God in this land, they were prospered exceedingly.

Perhaps the next instance, in a chronological order, was the calling of Abraham in Ur, in Chaldea, where the people had gone astray and were worshiping strange gods. God called Abraham and commanded him to get out of his country, and from his kindred and from his father's house, unto a land which the Lord would show him. And after he had traveled, in obedience to the commandments of God, and found

himself in what is now the land of Palestine, the Lord said: "Unto thy seed will I give this land." (Gen. 12: 7). We have the history of the Israelites before us, and without going into details, I will state that it took some hundreds of years before the descendants of Abraham were numerous enough to possess the land of promise, and then they spent some time in preparing themselves for taking possession of the land. We all remember that they spend forty years in the wilderness, receiving laws and making preparations to enter the land that the Lord had promised to Abraham—a promise that was afterwards repeated to other Patriarchs, as they came along in their line. History tells us that, later on, the Children of Israel, in that promised land of Canaan, bowed their knees before Baal and other idols, and became very wicked, on account of which they were severely chastized and brought into slavery under heathen nations and eventually dispersed among the nations, to be gathered in the due time of the Lord. Next I will draw your attention to another gathering dispensation, or rather, a gathering out, when a good man—a prophet at Jerusalem—by the name of Lehi, some six hundred years before the birth of our Savior, was commanded of God to leave his native country—leave his own people and take his family and depart into the wilderness. (1 Nephi 2: 2). And as he came into the wilderness, in obedience to the commandment of God, the Lord spoke to him as follows: "Inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise, yea even a land which I have prepared for you; yea a land which is choice above all other

lands." (I Nephi 2: 20.) Thus it soon became apparent that Lehi and his family should not lose anything by leaving the land of Jerusalem, for the Lord would lead him to a land more choice than any other land upon the face of the earth; that land proved to be the same land to which the Jaredites had gone a long time before. Hence the land of America is once more introduced to us as the land of Zion.

We have indeed the whole history of the world before us, in connection with this command of God, to gather out or to gather in, as the case may be. The people of God have again and again been called to gather out or to gather together in certain localities, which the Lord designated unto them.

This Church was only nine months old when the Lord revealed to the Latter-day Saints that this also should be a gathering dispensation, that the time for the gathering of Israel had come, that the dispersed of Judah should be gathered that the lost tribes of Israel should be sought for, and that gathering places should be provided for them. A few years later Moses appeared to the Prophet Joseph Smith in the first temple built in this dispensation, that at Kirtland, Ohio, and committed to the Elders of this Church the keys for the gathering of Israel from the four quarters of the globe. But even before these keys were given, the gathering commenced to Jackson County, Missouri. I haven't time to go into details, but in 1831, step by step, and all in very quick succession, the Lord made known to His Saints in these last days, that He would give to them, as He had formerly given to the Children of Israel, a land of inheritance in which they should

dwell, and in which they should build up cities to His name, and in which they should keep His commandments and laws like their progenitors had done away back in the days of Canaan. Our history leads us through Jackson county, Mo. Some of our history is connected with Kirtland, Ohio, and that, too, of a very interesting character; then we have our experiences in Clay, Caldwell and Daviess counties, in Missouri. There we have a history of a gathering and a history of a scattering; the history of mobbings and persecutions, partly in consequence of the people of God failing to keep the commandments of the Lord with that fidelity which was required. They were driven from one place to another, but in these various places efforts were made by the Latter-day Saints to build cities, and in two of them, in the state of Missouri, they also commenced to build temples. Next we found ourselves in Nauvoo, Ill., where we succeeded better than we had ever done in any other place we had hitherto occupied in the east, inasmuch as we built up a greater city and a larger temple than we had ever built before in our history.

Then came the great exodus from Nauvoo to these mountains, and it became our privilege to settle in the only land in which the Latter-day Saints have ever been permitted to dwell in peace. I want to tell you right here that during the last few months of my life, I have had the greatest pleasure possible while preparing Church annals, to post myself thoroughly in regard to the events that took place in these mountains in the early days of Utah, or even before this inter-mountain region was known as Utah, when there was no government here ex-

cept that which was inaugurated by the Latter-day Saints. This country was Mexican territory at that time, it is true; but no Mexican jurisdiction was extended here, and no Mexican laws carried out, because it was so far from the center of Mexican government, and consequently all the laws that prevailed in these valleys for about three years and a half were such as were enacted by this same people that came from Nauvoo, accused by their enemies, who had driven them out, of all the crimes that were known to the criminal code. But these people came here and worshiped God, and established a community of which we are justly proud today, and in which there existed many excellent conditions. The liberty and justice measured out by the Pioneers of Utah in these early days make you and I and every Latter-day Saint feel thankful. These valleys of the mountains became our gathering place, and in this place we had a chance to show what the real fruits of "Mormonism" were; we laid here a foundation for a commonwealth of which we are justly proud to this day.

Now, my brethren and sisters, I will simply emphasize this fact, that we, as Latter-day Saints, are under obligations similar to those that rested upon the children of Israel in the days of Canaan, in the days of Joshua, in the days of the Judges, in the days of the kings of Judah. The Israelites were under obligations to worship the only true and living God. They were forbidden to fall upon their knees and worship the idols of the nations that surrounded them. And their history tells us that as long as they remembered the God of Israel, and as long as they kept the laws that

He had thundered out unto them from Mount Sinai, they prospered in the land, and none had power to overthrow or subdue them. But it was when they did wrong and forsook the commandments of God, that the Philistines, the Midianites and the other surrounding nations came upon them and led them into bondage; and it was after they had crucified the Son of God, and had slain the prophets that had been sent unto them, that the armies of their enemies came upon them and scattered them among all the nations of the earth, until they became a hiss and a by-word among all nations.

The Lord has commanded us in these last days to do something similar to what was done by ancient Israel in those days of which I speak. He has given us a land in which we may dwell and keep His laws and commandments, and our history is already sufficiently long to tell us this one grand and true story, that when we have done the will of God; when we have listened to the counsel of the Almighty, when we have been obedient to those men that the Lord has placed over us, and have listened to the whisperings of the Holy Spirit, we have done well and we have prospered in the land which the Lord our God has given unto us. And it has generally been at times when we have not hearkened so well that trouble has come upon us.

And now, my brethren and sisters, I feel in my heart that the Lord has intrusted us with the possession of the soil of this western land, that these mountain valleys are the valleys of modern Ephraim, that Israel is to gather here, and that the tribe of Ephraim predominates here. We can go through

the land of Palestine today and there find the valleys of Ephraim, once blessed, and now cursed; but these valleys of Ephraim in the west are blessed of the Lord. Let us make this a land of Zion indeed; let us keep the laws of God and honor His commandments in this western land. Let us listen to the voice of inspiration, and let us make this a land of temperance, of virtue, and honor; there should be no drunkenness in this land, so far as we as a people are concerned; there should be no whoredoms in the land, and no adulterers allowed to go unpunished. Let us worship no strange idols; these may not, as in days of old, be made of wood or stone, but they may consist of foolish fashions, extravagance of dress and kindred evils. Let the people of Zion also keep the Word of Wisdom. I don't know that prohibition on general principles has been preached stronger in any part of the world than the Word of Wisdom has been preached among us at home. We are loathe to think that it is necessary to take upon ourselves any formal pledge, or to join any particular society or organization, for the purpose of keeping sober, or for a man to keep away from strong drink, or from drinking to excess. It is only necessary for us to exercise strong personal will power in keeping the commandments of God; and we should be the most willing to receive these, and to observe them. and we certainly should welcome temperance among the people of our state, even if enforced by law.

I hope, my brethren and sisters, that we will do what is right, so that this land may continue to be a land of Zion unto us, and that we may continue to be blessed and

prospered in these mountain valleys, that the word of God may go forth from here to all the nations of the earth, that righteousness and the spirit of the true Gospel of Jesus Christ may shed its rays of light upon the nations, and that the cause of Zion may be prospered in all lands and in all climes, until the kingdom of God shall be established and have dominion over the whole earth. God hasten the day, is my prayer in the name of Jesus. Amen.

ELDER FRANKLIN S. BRAMWELL

(President of Union Stake.)

I rejoice exceedingly, my brethren and sisters, to have the privilege of meeting you in general conference, and in hearing the good reports that have been given concerning the various organizations of the Church throughout the world. It certainly is gratifying, indeed, for us to hear from our leaders that Zion is growing, not only numerically but in righteousness.

It affords me great pleasure to represent the Union Stake of Zion, which is located in the eastern part of the state of Oregon. We have there a very excellent country and a choice people. Some of our wards have nearly doubled in number during the last twelve months, and the spirit of peace and thrift prevails.

But while I speak in glowing terms of the members of the Church of Jesus Christ of Latter-day Saints, I think it would be very unkind of me not to make specific mention of those who are not of our faith. It has never been my pleasure to labor among a people more friendly or broader in their views, or who extended the hand of broth-

erhood to the Latter-day Saints so generally as is done in our community. Our Elders have been preaching and doing a good deal of local missionary work, and we have received personal messages over the telephone requesting us to send the "Mormon" Elders again, that they liked to hear them. I have never seen a better field for missionary work than the State of Oregon. I have never been in a place where the people attend our meetings more generally, or where they manifested greater interest, and investigated with greater soberness, than they do in that locality. We have a missionary organization whose business it is to collect funds to purchase tracts, and in this way we are disseminating the word of God as fast as possible.

A key-note expressed by President Smith, in the opening of our conference, yesterday, was the more particular training of the lesser priesthood. I rejoice, and I am very pleased, indeed, that our boys are to receive closer and better attention. I have known boys who have grown up without experience in the priesthood, and when they have reached their majority, and have gone to the Bishop for a temple recommend, with the understanding that they were going to be married, their recommends have been brought to me for indorsement, and it has given me pain to observe some instances, that while the young man was clean and pure and sober, he was inexperienced in Church affairs, and I thought surely something had been neglected. I believe that, if we organize more fully the lesser priesthood in the stakes of Zion, an important missionary work will be accomplished, and when our boys reach majority they will be

fit to receive the higher priesthood, and they will make better husbands, better fathers, and in general, better in every particular than they have been hitherto.

I notice, in the report of Sunday schools in the Union stake, there are something like 85 per cent of the members of the Church in our stake that observe the Word of Wisdom. We are going to take upon ourselves a missionary labor to convert that other fifteen per cent. We are going to arrange in alphabetical order the names of all members of the Church of school age, and we are going to see that special missionary labor shall be taken up with them in their homes. We are going to take the wild boy, who has thought that he counts for nothing who has thought, as he expresses it, "I ain't any good"; we are going to labor with that boy, and take him by the hand and let him know that we cherish his soul, that he is a son of God, and our brother. We are going to try and take care of the eighty-five per cent, but we are also going to give specific attention to the fifteen per cent, until it shall be recorded in the Union Stake and in all the Stakes of Zion we hope, that one hundred per cent observe the Word of Wisdom, one hundred per cent are enrolled in the Sunday School, one hundred per cent are active in the auxiliary organizations of the Church, one hundred per cent are taking part in this glorious work and assisting in consummating the majestic purposes of our Father.

I see necessity of missionary work at home, and I rejoice exceedingly to hear of the success of missionary work abroad, under the systematic methods that are employed. I rejoice to hear that hundreds of

thousands of books and pamphlets relating to the Gospel are being distributed in the world, but I know there is need for work of a similar character to be performed at home, near our own door yards. How many of us who have received the light are giving it to our neighbors? How many of us are inviting our neighbors to participate in the blessings that the Gospel affords, and has made possible for us to obtain? I fancy, sometimes, that we look too far off for our duties. I am afraid, my brethren and sisters, that some of our neighbors may stand before us at the judgement day, and say, "My friend, you claimed to have the light, claimed to have received the priesthood, the higher authority; yet never once in your life did you invite me into your home; never did you proclaim to me the liberty which you claimed you had received; never did you invite me to read concerning this system of truth; never did you invite me to partake of that divine influence the Holy Ghost." I am afraid we sometimes forget what Christ has said, "Freely ye have received, freely give—" freely impart unto your brethren and sisters. This work applies to all the world. It is an individual work. We are called into the ministry, every one of us, some to labor at home, and some to carry the Gospel abroad. No man who has received the Priesthood has a right to lay down his armor, or a right to cease to bear witness unto the world concerning those things that God has revealed to him. If it is good for us to bask in the sunshine of "Mormonism" it is good for our neighbors to enjoy the same blessing. If it has been the duty of some Elder to bring to us, it is equally our duty to carry it to our neighbor, to

our brother; and we will stand condemned unless we do this. I hope, my brethren and sisters, that we will broaden out in our daily intercourse. I believe that among the crying evils of the day is falsely judging each other, a lack of charity, a lack of faith and confidence in each other and in the world. We should remember particularly the words of wisdom from the mouth of our Redeemer, "Condemn not, and ye shall not be condemned, judge not and ye shall not be judged; the measure that ye meet out unto others shall be measured back unto you, pressed down and running over." I am afraid many of us are something like a country judge I once heard of. The case had been before him for three or four days, and at the conclusion of the argument of the attorneys, he looked over his glasses and remarked: "This case has been very stubbornly fought, the client on each side has been very well and ably represented; the court is inclined to be just, it is a very intricate case, and I shall take the matter under advisement for three days, at the end of which time I shall render a decision in favor of the defendant." Like that Judge, we pass judgment, sometimes, I think, before we ought to. If we have meted out love to our neighbor, if we have meted out faith, hope and charity, and that is measured back to us, pressed down and running over, then we will indeed rejoice; but if we have meted out to our neighbor disorder and strife, if we have undermined him, dealt treacherously and unrighteously with him, and that is meted back unto us, pressed down and running over, then it will indeed be cause to sorrow and to mourn. As the greatest of philosophers has said, "we reap

that which we plant." If we plant faith, we will reap faith; if we plant hope, we will reap hope; if we plant discord, we will reap discord. If we plant dissolution, we will harvest dissolution. It is our duty to bless all the world. The Lord has said this is our duty. Men may revile, my backbite and malign us and persecute and imprison us, but it is our duty to bless all the world, we have no license to do otherwise, that I know anything about.

I rejoice because of the growth of "Mormonism." It is established in the top of the mountains, and we have a promise from God that it shall not be removed. I rejoice that the Prophet of the Lord can truthfully say that "Mormonism" is growing. The march is onward. The faith of the Saints is growing and increasing, and the conditions that obtain today are better, perhaps, than at any time in the history of the Church. We want to apply it to ourselves individually, and ask ourselves the question, are we doing our part? If we are not, the Lord will not be pleased with us as individuals, he will not bless our efforts, and we will be unhappy. We should be beneficent and benevolent, see that order and tranquility prevail in our homes, and extend it to all the world. God bless you, in the name of Jesus. Amen.

ELDER WILLIAM H. SMART.

(President of Uintah Stake.)

We are having a glorious time during this conference, yet I feel my weakness in representing one of the Stakes of Zion. You remember on the map of our State there is a kind of rectangular bite taken out of the

northeastern part. The Uintah Stake lies just beneath the lower part of the rectangular bite, that forms a sort of chair seat where that piece is taken out. The Stake is about two hundred miles from here, and extends over a considerable area of ground. Before I forget it, I desire to say to the good people present that we have lots of room for more good people out there; and if you are not so very good, but just like some of the rest of us who are there, you may come, and we will all try to get better together. If you have sons or daughters who want to take root somewhere, and branch out, and grow up with the country, just send them over to the Uintah country. It is in Utah, on the borders of Colorado, and we think it is a goodly land. I am glad the Lord has given me the spirit of loving that country, inasmuch as He has sent me there. Our stake comprises, in round numbers, about 100 square miles of agricultural land; and we are just like little flies on a big wall, we are so few as compared with that expanse of country. But, as President Lyman said upon one occasion, so I believe, it is destined to be one of the rich and populous sections of the state of Utah. In speaking this way I do not feel to depreciate any other part of the vineyard of the Lord, because all of it is important. The land and the people must all be reclaimed and brought under cultivation, temporally and spiritually. You can find there any altitude you want, from 4,500 to 7,000 feet above sea level. You can get any kind of soil you may desire. At the base of the mountains, you will find black alluvial soil; on the benches red sandy, or clay soil; or, in the valleys below heavier clay, white-

ish soil, which is kind of wax like, and never needs to be fertilized; or you can get sandy loam, if you desire a soil to work more smoothly over the plow share. The climate is rather dry, and inclined to be hot in summer, and rather cool in winter. The rainfall is light, but there is ample water supply, it being one of the best watered countries in the west. All it needs is perseverance, faith, bone and sinew, every-day intelligence and stick-to-itiveness to get the water out, spread it over the land and make the country "blossom as the rose." Brother Samuel R. Bannion, his counselors, and the brethren and sisters who have labored with them in the past for almost a quarter of a century, have made our valley a place beautiful to look upon. As you ascend the hills in going into the valley, in the summer time, it begins to look almost like a garden of Eden. The trees skirting various avenues, fields of grain waving under the warm sun make it look beautiful. Down in the valley you find the town of Vernal. The people who built in different parts of the valley have improved their farms until they present a very sightly appearance, and show what might be done throughout all that vast country.

As to ecclesiastical work the Presidency and High Council with the other boards of the Priesthood, and the various auxiliary departments, are doing what they can to further the work of the Lord. Last year we divided the High Council into committees, and enlisted them as special missionaries to the various priesthood and auxiliary departments, giving them a year's labor. We receive reports from time to time concerning conditions they find, and suggestions as to what would be

good for the betterment. At our last quarterly conference, we made a little innovation. We used Saturday's portion of the conference as a special convention day; that is, we had a program, and appointed members of the Priesthood and also leading sisters of various auxiliary departments to speak upon subjects that would be of special interest to the priesthood and the various departments. Then we allowed the congregation to discuss the various points at the close of the dissertation on the subject. It proved an occasion of very great interest and edification. Sunday was devoted to general services, and instructions, were imparted to the people on general topics. The plan worked very admirably. We did not do this however, without getting the sanction of the leading brethren.

The people of our stake, as a rule are feeling well and trying to live their religion. Last fall, in holding our ward conference, catching up the forerunning of the spirit of teaching the Word of Wisdom, as we have heard here, we made that a special subject in all ward conferences throughout the stake. The spirit of the Lord was with us, and the people felt that the time had come to observe that law more than we have done in the past. It is only a few years since President Snow was impressed by the Lord to preach more abundantly, and impressively, that other law of temporal salvation, the law of tithing. You remember, he went south and first delivered the message there, and then continued northward through the country, and the people were everywhere aroused to observing that law of temporal salvation. Not only is the Church free from financial bondage today, but the peo-

ple also have received spiritual blessings abundantly. Now the other law of temporal salvation is being brought forward by the Church authorities, the law which governs health, longevity, strength and our perpetuity in the earth, the Word of Wisdom. It should be gratifying to the Latter-day Saints to know that, after so many years have passed since the Lord gave that law of temporal salvation, especially condemning the use of strong drinks, many of our brethren and sisters in our great country now join hands with us, and preach prohibition. It is gratifying to us, and we gladly join hands with them for the betterment of conditions among us. We young people are often admonished with reference to the Word of Wisdom. Our fathers and mothers have been treated with great leniency with respect thereto, because they came into the Church with the old traditions and many of them were addicted from childhood to the use of tea, coffee, and tobacco, and in some instances, perhaps accustomed to the use of liquor. In our Stakes of Zion, while we have endeavored to intensify this principle before the young, we have told the fathers and mothers that, wherein they could get sufficient strength to keep the Word of Wisdom, it would not only be a blessing unto them, but they would furnish thereby a rich example of faith and works to their posterity. I have felt to thus encourage the fathers and mothers to keep the Word of Wisdom.

May God bless us, my brethren and sisters in observing the laws of the Lord. My heart is full of gratitude and joy at the testimony of the First Presidency we heard yesterday. I felt that no Latter-day Saint could

sit under the sound of their voices and not have his or her faith increased, to witness the strength, the love the living faith that emanated from those men of God. May God help us to do our part, be valiant in the testimony of Jesus, and live so that we may illustrate the sentiments expressed in the words of this hymn that we sing—

"Why should we think to earn a great reward,

If we now shun the fight?

Gird up your loins, fresh courage take,
Our God will never us forsake;

And soon we'll have this truth to tell:

All is well, all is well."

Amen.

ELDER HEBER J. GRANT.

Age no excuse for non-observance of Word of Wisdom.—Utah should be exemplary temperance state.—Doctrines in Book of Mormon are evidences of its divinity.—A key note to success.

It is always a pleasure to me to meet with the Latter-day Saints, and I have listened with interest and attention to what has been said by the brethren that have preceded me today. I earnestly desire that in occupying the remainder of the time at this session of our conference, that the light and inspiration of the Holy Spirit may be and abide with me, that what I say may be of benefit to those who are here assembled. I have never had any desire in my heart in standing before the Latter-day Saints other than that I might be able to say something that would be for their good, for their benefit, and that would be calculated in its nature to encourage them and to fix in their hearts a desire and a determination to be more faithful, more diligent

more energetic in the discharge of the duties that devolve upon them in the future of their lives than they have been in the past.

I feel to be charitable to fathers and mothers who have been breakers of the Word of Wisdom; but there is just one little item I want to call attention to, and that is, if our fathers and mothers were in the church, and were six years old when the Word of Wisdom was given, they would now be 81 years old, because it was given over 75 years ago, and it seems to me that a child six years of age might have imbibed the spirit of the Word of Wisdom. So our charity will have to be, to a certain extent, mixed with justice, and with a determination to impress upon the minds of those who are aged that there is greater necessity for them to observe the Word of Wisdom because they are aged and therefore more in need of the blessings of the Lord. Now, I realize that the Word of Wisdom was not originally given by way of a commandment and that many have taken advantage of that fact. I was only a boy, however, when President Brigham Young announced that from that time forward it was a commandment to the people; and I rejoice that it seems to be coming now with greater force than it has been in the past.

Many years ago when I first heard a political speech, by a member of Congress from the east, in the Salt Lake theatre, my heart was filled with joy and gratitude as he announced that Utah stood fourth in the entire nation on the question of education. He said there was a map in the capitol building at Washington, which as education grew in this country, was painted white; that it was all black origin-

ally, and in proportion to the advance of education in the various States and Territories it was changed and made white. He told us then that there were but three spots upon that map whiter than Utah. At that time we were still a Territory, and had received none of the public lands and government moneys for educational purposes. Today, as I understand it, when it comes to literacy, there is only one State ahead of us. Some two or three months ago I noticed a map in the Improvement Era, indicating where the sale of whiskey ruled supreme, or was curtailed, it was painted black where liquor was not curtailed. I found that Utah was one of the six States painted black, and that there were forty states ahead of us. I feel that if there is any spot upon the face of the earth that should be first, and that should set an example before all the world in the matter of temperance it is Utah. If we had kept the Word of Wisdom, as we should have done, Utah today would have the credit of standing as a leader in temperance.

I confess there is something in being at the head that has always favorably impressed me. When a young man I was struck by the saying of a friend that he would sooner be the head of a mouse than the tail of a lion. Today he is one of the leading men in the community. There is a great deal in a man or a community in aspiring to be at the head; there is much in making up our minds as Latter-day Saints, that we and our families will serve the Lord and keep His commandments, and set examples before all people worthy of their imitation, and that shall characterize and stamp us as in very deed servants and Saints of God. I rejoiced exceedingly

ly, many years ago, over a quarter of a century, in fact, when I was called to be one of the Apostles, to receive a letter from a man who had known me many years, stating that he had always believed the Latter-day Saint leaders were dishonest, and that they were imposing upon the people; but now that I had been chosen to be one of the leaders he had changed his mind, and he owed them an apology, he now believed they were honest men. He said, "I have known you from a boy, and I know that you are honest, and now I know these men must be honest or they wouldn't invite you into their private councils, where you would know all that was going on, because if they were dishonest they would know that you would expose their wrong-doing." I rejoiced in having this kind of an expression from this man. There is a great deal, my friends, in the statement of Josh Billings. He says, we must not judge a man by his relatives, because he can't help them; they are crowded on to him. But, judge a man by the company he keeps, because he picks his own. Now let us pick our own company, and be sure that it is good, and let us set examples before all men that shall be worthy of imitation. Let us make up our minds that we will serve God.

I rejoice in the wonderful spirit of the Book of Mormon. I believe that it is one of the greatest missionaries in the hands of the Elder that it is possible for him to have. I believe that no man can open that book and read it with a prayerful heart, and ask God, in the name of Jesus Christ, for a testimony regarding its divinity, but what the Lord will manifest unto him by His Spirit the truth of the book. Now that is the promise made in the book

itself, and God has performed it; he has done it in thousands of cases. There is a mark of divinity on this book; and I maintain that no man can read, for instance, the 36th chapter, the commandments of Alma to his son Helaman, without receiving an impression of this kind. It is claimed by some that this book was written as a novel. I maintain that a man ought to have his head tapped for the simples who would undertake to say that any one would be idiotic enough to write a book like the Book of Mormon as a novel, hoping to sell it to the people. I maintain that no man can read that chapter, wherein this great man says: "My son, give ear to my words, for I swear unto you, that inasmuch as ye shall keep the commandments of God, ye shall prosper in the land." Also: "For ye ought to know as I do know, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land; and ye ought to know also, that inasmuch as ye will not keep the commandments of God, ye shall be cut off from His presence. Now this is according to his word." And again the words we find in the 29th chapter of this same prophet, saying:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people; yea, I would declare unto every soul, as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth. * * * * *

I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth

unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men, according to their wills; whether they be unto salvation or unto destruction."

Read all the 29th chapter, and the 36th chapter of Alma. I know them nearly by heart, because I have read them so often; and I maintain that no man can read those two chapters and then believe for one minute that any man was idiotic enough to write them, hoping to sell the book as a novel. It is the outpouring of an honest heart. It is the outpouring of a heart that desires the salvation of all mankind. This man Alma verily desired that he could have the voice of an angel to cry repentance unto all the ends of the earth. This man desired that his son should serve God; and he confesses in the 36th chapter that he had been guilty of waywardness in his youth. He confesses his wrongdoings, that he went with the sons of King Mosiah trying to destroy the Church of God. He confesses that an angel of God came and stopped them by the way, and commanded them if they would be saved themselves to seek not to destroy the Church of God; and he says that he cried unto God for repentance, and that, after feeling the depth of sorrow and humility, he was forgiven. These are the outpourings of a Prophet of God. No man can read the life of the Prophet Nephi, as recorded in this book without being a better man, if he reads it with an honest heart and a desire to learn. I read the Book of Mormon when I was a young man, and the one character among all others that I fell in love with was Nephi, a man who never complained, who was never

discouraged, who was never despondent; a man who had for his guiding star the conviction manifest in the remark he made to his father on returning from seeing that wonderful vision, when his father desired him to go up to Jerusalem for the record of Laban. He said, "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which he commandeth them." And he went up with his brethren, and Laban refused to deliver the plates. Then they took all their wealth and offered it to Laban, and he again refused to give them the plates, and sought to take their lives. Then his brothers desired to go back to their father and his tent in the wilderness, but Nephi said, "We will not go back until we have accomplished the thing which the Lord has commanded us." And when Laban had stolen their gold and silver and driven them out, the brothers beat Nephi, but the angel of God appeared and commanded them to desist, and told them to go up again to Jerusalem and God would deliver Laban into their hands. But after the angel had departed his brothers began to murmur and said: "How is it possible that the Lord will deliver Laban into our hands? Behold, he is a mighty man, and he can command fifty, yea, even he can slay fifty; then why not us?" But Nephi answered them:

"Come, let us be faithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens

of thousands." "Let us be faithful in keeping the commandments of the Lord." That, O ye Latter-day Saints, is the key-note for success in any labor that God gives to us. Let us be faithful in keeping the commandments of God.

May God bless us; may we be true and faithful in keeping His commandments. I ask it in the name of Jesus. Amen.

The congregation sang the hymn, "Lord dismiss us with Thy blessing."

Benediction was offered by Elder Joseph E. Smith.

Second Overflow Meeting.

In the Assembly Hall at 2 p. m. Elder Rudger Clawson presiding.

The Temple choir and congregation sang the hymn, "We thank Thee, O God, for a Prophet."

Prayer was offered by Elder George Romney.

The Temple choir sang the hymn, "O Thou, at whose supreme command."

ELDER STEPHEN L. CHIPMAN.

(President of Alpine Stake.)

My beloved brethren and sisters, I trust that the few moments I speak to you this afternoon that I will be assisted by the faith and sympathy of those who are assembled, that I may express my feelings, and report acceptably to my heavenly Father, satisfactorily unto myself and, I hope, profitably unto you. I realize the responsibility

that rests upon me, and upon the other brethren who are called to speak. We have here a vast congregation, and I am not certain that you will all be able to hear, but I trust that I may have sufficient volume in my voice and be able to exert sufficient strength that all may hear. I know how eager the Saints are, as a rule, to listen to the testimony of the general authorities of the Church, when they come together on occasions of this kind. I always desire to sit where I may hear all that is said, because I realize that it is a good thing to listen to the living oracles of God. I take great pleasure in reading the holy scriptures, and I also have pleasure in listening to the men whom God has set in the Church to give unto us that spiritual food that is necessary for each and every Latter-day Saint. My experience has taught me it is necessary that we partake of spiritual nourishment in order that we may be strengthened in spirit, just as it is necessary to partake of food to keep our physical bodies in proper condition.

I have rejoiced exceedingly in the spirit of this conference, and in the testimonies that have been borne concerning the truthfulness of the Gospel, and the excellent condition that the Church is in today. I rejoice also in the fact that so many of our brethren and sisters, and friends, have availed themselves of the opportunity, and have gathered together at this time, because I realize that if we keep in close touch with that which is going on in the Church we feel better. The nearer we live to the Lord, and the more earnest we are in the performance of our duties, the more we will have of the Spirit of the Lord,

and the more we will love the Lord and love the work He has established, and the greater love we will have for those who have been chosen and sustained to preside in the Church. When we meet them, and enter into the spirit of their labors, we learn to appreciate them more, we love to associate with them, and we have a greater desire to sustain them with our faith and good works. I love the men who are placed to preside over us in this Church, and I listen to the instructions given by them, because I wish to become informed upon the principles of truth that they desire the people should know, that I in turn may be able to do some good among those over whom I have been called to preside.

We have in our stake of Zion many noble men and women, men and women of integrity, full of faith and good works. I meet quite frequently with them at their homes, and in meetings of the various organizations and I feel that the saints in the Alpine Stake of Zion are living more closely to the principles of the Gospel, are attending to their meetings better, are freer with their contributions for the erection of meeting houses, than ever before. I have discovered that the more the saints do in these lines the better they feel. The stake is now about seven years old; and during that period we have erected a number of meeting houses in various wards, ranging in cost from \$3,000 to about \$60,000. I have discovered, in looking over the records of our people, that during the construction of these meeting houses the saints have been more faithful, and have paid more tithing, than they had done in previous years when they were not erecting meeting houses. They have attended to

their duties better, they have sustained those who have presided over them faithfully, and there has been good feeling in the hearts of the people, when they have something to do. I am satisfied that the more busily we are engaged, the more earnest we are in promulgating the principles of eternal life, and putting forth our efforts in this work, and the more firmly we stand in the Church. I have noticed many of our young men who have gone on missions, and have returned full of faith and the spirit of the Gospel, if they are kept busy, if they have something to do and they do it, they are strong pillars in the Church, able workers, and they accomplish much good among the people. I have also noticed other young men who have filled missions, and on their return apparently have had the spirit of the work, but through the force of circumstances, or some environments, they have not been used in the wards. They go away from home, out to the sheep herd, to the mining camp or upon the railroads, or other places where they are not surrounded with a proper influence, where they have not the opportunity of laboring in the Church affairs and in a comparatively short time they become cold in spirit, and some become reckless in their manner of living. Therefore, it is important that we all have something to do, that we keep busy, so that we have not time to do anything only that which will have a tendency to uplift us, and to build up the Church that the Lord has established in the earth never more to be thrown down or given to another people.

I have rejoiced, my brethren and sisters, in the sentiment that has been so freely expressed at this conference that our people, above all

on the face of the earth, ought to be temperate in their habits. The Latter-day Saints have had good teachings, and have been trained to be temperate. They have been taught from childhood that it is not right to partake of strong drink, or use tobacco; and that tea and coffee, mentioned in the Word of Wisdom as hot drinks, ought not to be used in their homes. I sometimes wonder that we are so full of sympathy toward some of our brethren and sisters in advanced years, when I realize the fact that many of them have had these teachings and training from almost their infancy, through the Word of Wisdom. If there is a people on the face of the earth who should be prepared to carry out counsel with reference to these things, it should be the Latter-day Saints. I regret to say that some of our young men are ignoring the teachings of their fathers and the authorities of the Church. There are none of them who felt that they desired to become drunkards, but they first partook in a social way and, after they have been "treated" by their companions, they desire to return the compliment, and through these associations from time to time they have come to drink a little today, tomorrow, next week, next month, and soon they are in the condition that they indulge every day, and then many times during the day. But we are continuing the training, we are trying to live above these habits, and to carry out the counsel of the authorities of the Church, as an example before the people and for our own individual blessing and benefit. In the Alpine stake of Zion, there are, I regret to say, a number of places where intoxicants can be purchased. In some small settlements there are as many as two or

three of these places, and I fear they are not maintained wholly by those who are not of our faith, possibly some who claim membership in the Church frequent these places, and purchase that which destroys the body, and oft times the soul. I hope that the spirit of temperance will spread throughout the land, and that we will have the strength of character, determination, and desire that will enable us to free ourselves from the saloon evil. I hope we will appreciate this sentiment that has come to us, that we will stand by each other, and that we will not sympathize with those who are opposing the work of God and that which is for our best good. I have heard some of our brethren say, I would believe in prohibition if we could prohibit. That argument is unreasonable. The law against murder does not prevent that crime, but that is no reason why there should be no such law.

Let us, my brethren and sisters, get just as near to the mark as we possibly can. There is one thing certain, and I wish I could impress it upon every Latter-day Saint, and that is, we will never rise above our aim; if we set our aim high and work to it, we will assuredly come close to it. I hope that our aim will be high, and that we will use good judgment, and persistently labor along these lines, that good may be accomplished. I ask it in the name of Jesus. Amen.

BISHOP JOHN W. HART.

My brethren and sisters, I feel that my being called to occupy this position is a far greater honor to me, possibly, than a benefit to you. As has been stated by Apostle Clawson, I preside over a very humble

ward in the State of Idaho. I am from the youngest stake of Zion, I believe, the Rigby stake, that has just recently been organized. I feel, however, under these conditions, that you will not expect very much from me. For the last 23 years, probably longer, I have placed my services in the hands of the Lord, for Him to use me in any way that He could get the most good from me. I rejoice in mingling with you at this conference. I have been greatly interested in the instruction that has been given unto us. We always hear something new, or that appears new to us, at each of these conferences.

The Gospel that we have received is a great plan. It embodies a very large scope of thought and reason. We cannot learn all about this Gospel in one day, or in a limited time. It takes diligent thought, humility and prayer to our Heavenly Father. When our Savior was upon the earth, He established this plan. He made the fundamental principles of the Gospel very plain, simple, and easy of comprehension. He told us what would be required of us in order that we might enjoy the benefits of His mission to mankind upon this earth. Among other things, he said, "This is eternal life to know thee, the only true and living God, and Jesus Christ whom thou hast sent." My brethren and sisters, if we are to be saved in the kingdom of heaven, to receive an exaltation therein, there is a great work for us to do. It is necessary that we keep busy at it all the time. If we do not, we will fall short of those blessings that we desire to enjoy.

It is necessary, in order to intelligently worship the Almighty, to know who He is, to know something of His attributes. If we do not know these things, it is impos-

sible for us to worship Him intelligently. He says we must know Him in order to gain eternal life. He has pointed out the way whereby we can claim and obtain this blessing. It is impossible for us to know God only through revelation. Peter, the great apostle, knew Him only through this principle. When the Savior of the world asked Peter, among other things, who He, Jesus, was, Peter answered emphatically, "Thou art Christ the son of the living God." The Savior then said unto him, "Blessed art thou, for flesh and blood hath not revealed this unto thee but my Father which is in heaven." As further evidence showing that we cannot know the Father only through revelation, we have learned through that principle that God is a tangible being, as is also His Son, that He lives and that He hears and answers the petitions of His children; that He has the power to chastize us when we do wrong, and to bless and reward us when we do good. Not all of the people of the world know God in this true sense. They have not received this information as we have received it. Notwithstanding the fact that Jesus made the conditions very plain when He was upon the earth. The Savior said then that He was the express image of His Father, that whosoever had seen Him had seen the Father also. After the Messiah was put to death, and came forth out of the tomb, a resurrected being, it appears that many of the disciples questioned as to the kind of being He was, whether He was tangible or not. The Savior knew this doubt existed in their minds. As a consequence, He appeared to them from time to time, in His resurrected form, that they

might be convinced of His personality, that there might not be any doubt left in their minds concerning His tangibility, that they might be able to go forth and teach the people the kind of beings God and His son Jesus Christ are. We find in this dispensation that, when the Gospel was restored to the earth, and the plan of salvation inaugurated among the people, the Lord impressed this great principle upon the minds of those whom He placed in charge of His work. He was so particular in this matter, and deemed it of such consequence that the Father and the Son both came down to the earth, and appeared unto the chosen Prophet, Joseph Smith. Hence we have the testimony renewed in this dispensation; we have the evidence of righteous men who have seen these Heavenly Beings, and know of their tangibility; and they have given unto us the means by which we also may know them. How? They are the same principles by which Peter knew, and that the Savior established so that we may know. The Spirit of the Lord, that we are entitled to be in possession of, will impart this knowledge, and place us in the proper condition to obtain salvation and exaltation. These, my brethren and sisters, are great principles. They are things that we should understand thoroughly. I would exhort the Latter-day Saints, both young and old, to seek for evidence along these lines, to work out salvation for yourselves, because it is a personal work. The Lord is a just God, and has never asked His people to do something for nothing. Do not let us place faith too strongly upon the arm of flesh; but let us stand squarely on our individual knowledge in these matters.

I feel well in the work of God, and I feel to encourage the Latter-day Saints. As has been stated, I come from Idaho, and I want to say, before I sit down, that the work is progressing there, the same spirit which permeates you here is enjoyed by the Latter-day Saints there, they are prospering and growing. Wards and stakes are being organized in the southeast of the state of Idaho, probably faster than anywhere else in the Lord's vineyard. I wish to say, further, that those who are not of us, not members of our Church, are friendly, as a rule. We have a multitude of such friends who are fair-minded, and willing that we should enjoy our rights as Latter-day Saints, in accordance with the privileges guaranteed unto us by that sacred instrument, the Constitution of the United States. We have a few enemies, but friends are greatly in the majority, and we are very thankful for this. We are grateful for all of the blessings we have received from the Lord. We are thankful that we are permitted to live in this dispensation, to know, and to see, and to hear the living oracles of God, and to partake of the inspiration that flows from the Prophet of God. I know that he is a Prophet, that he stands at the head of the work of the Lord here, and I sustain him as such, as it is our duty to do so.

Let us, my brethren and sisters, order our lives so that we will be above criticism; be honest, true, just, and shun that which is evil, and the Lord will continue to bless us. Let our light so shine that others will see our good works and follow in our footsteps, as Saints of God. May the Lord bless us to this end, I ask in the name of Jesus. Amen.

ELDER MOSES W. TAYLOR.

(President of Summit Stake.)

My brethren and sisters, I trust that you will give me an interest in your faith and prayers, as you evidently have done with the brethren who have preceded me. I appreciate the remarks that have been made, and I agree with them. I cannot help but think that we have leaders in the Church and Kingdom of God who are setting an example that is worthy of imitation. When President Joseph F. Smith was before the investigating committee in Washington, one of the members asked him this question: "Mr. Smith, how many children have you?" and his answer was, "I have 42," and he added, "I am proud of every one of them." Now why should he be proud? Let me tell you:—President Smith, as I know, has 42 children who keep the word of wisdom; all of them who are old enough say their prayers, night and morning, and they attend their meetings and do their duty as Latter-day Saints. Now then, that is a splendid example for the leader of our Church to give unto us. In the stake where I live we remember it, and we are trying to live up to that one of the most wonderful examples in all the world.

In our Stake the presidency the high council, the bishops of wards, and the various other officers tell each other how they are living, how their families are living, and what they are doing. Let me report to you a little about these high councilmen. They say, "In our family we keep the Word of Wisdom. When we come to the breakfast table in the morning, we

have family prayer, and we ask a blessing upon the food. My wife takes turn with me in prayer, and my children who are old enough take their turn. They have their secret prayers; and they belong to various organizations of the Church." Some of the members say, "I have in my family a member in the Religion Class, another in the Primary Association, another in the Young Men's Association, another in the Young Ladies' association, and another in the Relief Society; and we sustain the various organizations of the ward." Others say, "I have a son on a mission." They are proud to report when they have a son that is on a mission. I want to say to you that the children in the stake are sustaining their mothers and fathers in these things, and are helping forward the various organizations, assisting the Bishops and others who are called to work of responsibility for the good of the people and the building up of the kingdom of God. I do not know of a boy, or girl in the Church, in the Summit Stake of Zion, that breaks the Word of Wisdom. I know that their fathers and mothers do not. They are sustaining their fathers and mothers in this great work, and the Lord is blessing and prospering them, for keeping His commandments. One of our High Council men recently made to us this report in regard to prayer:

"Sometimes I hire men at my place, and some of them are not members of the Church. When those non-members were in the house I have felt as if it was casting pearls before swine if I had prayers before them. On one occasion I had a young man, a gentile, to take over into the reservation, and he came to my house.

When he was there, I got up early and went out and prepared the horses to take the trip, and while I was out I made up my mind I would go in and get breakfast, and start off without family prayers. But, when I went in to breakfast, the children had come out, and table was set, and the chairs were placed, and some were already kneeling down, and I had to have prayers. After we got into the wagon and drove off, this man said to me, 'Is that the kind of thing the Latter-day Saints always do? Is that the way Latter-day Saints live?' I said yes, if a Latter-day Saint is living his religion, he has prayers in his family every morning, just like that. 'Well,' he says, 'I want to investigate, I want to find out more about your people, and what your people are doing.' He has since bought some books, and I understand that he is going to join the Church." One of the authorities said to us today, what a magnificent thing it would be if the people who came out to this country could find that all the Latter-day Saints were living their religion, that they were consistent with it, and with the fact that they believe that Joseph Smith was a Prophet of God. I heard some one say recently, a man was introduced to me as Brother so and so. "Why no," said the one introduced, "he is not a brother, he is not a member of the Church of Jesus Christ of Latter-Day Saints! he carries a sign that he does not believe that Joseph Smith is a prophet of God." "What do you mean?" "Why, that cigar he has got in his mouth is a sure sign that he does not believe Joseph Smith is a Prophet."

We believe in temperance. Some of the Saints in our stake will hard-

ly drink hot water, and some almost hesitate to use hot gravy (laughter). We have good water out there, the finest in the world; and we raise fine trout, and many of our friends come in the summer to eat the trout, drink the water and build themselves up. Now, in regard to the question of getting rid of saloons. The saloons do not hurt President Smith, because all his family keep away from such places. It is not the faithful sons of the president of the Church, or of the apostles, or of the bishops and presidents of stakes who patronize saloons. Let me tell you what one of the Bishops of one of our wards did, and the Relief Society helped him in it. There was a saloon started in the ward, and made us all kinds of trouble. Sometime passed, and the members of the Church bought a lot just opposite the saloon on which to build a meeting house. Then the Bishop came to the presidency of the stake and said, "What shall we do about that saloon?" The presidency of the stake said, you go on hauling and cutting rock every day, right along. So they did it, and in about three weeks, he telephoned the presidency of the stake, and said, This saloon man has got quite friendly, he comes out, and talks with me. The people don't patronize him very much, and he says he will sell his saloon for so much, what shall we do? I told him to offer \$50 less, and I will give you the money. Then the Relief Society bought it; and the women went into the vacated saloon, and they got lime and made it into whitewash, and they whitewashed floors and everything else nearly; they wanted to wash the sin away, you know. And then they erected a long board table in

it, and every day they got up a big dinner in that old saloon building. Now they have got as fine a meeting house right opposite that former saloon building as there is any where, and the people built it, and it didn't cost them very much money. Thus sometimes you see, a saloon building is a very nice thing to have, if it is used by the Relief Society (laughter).

I pray that the spirit of the Lord will be with the Latter-day Saints always and that we will follow the magnificent example that is set by the President of our Church. Amen.

The choir sang the hymn, "Praise ye the Lord! 'tis good to raise."

ELDER OLEEN N. STOHL.

(President of Box Elder Stake).

I desire, my brethren and sisters, while I stand before you, that the same sweet influence may direct my mind in the words I utter that has inspired all that has been said and done during this conference, and that has suggested to our brethren who have spoken this afternoon that which would be for our good. I rejoiced very much yesterday morning when the president testified that the Church of Jesus Christ of Latter-day Saints is in a better condition today, spiritually and temporally, and from the standpoint of unity, than it ever was before. When he made that statement, I thought to myself, that so far as my knowledge goes in relation to conditions in the Church, and particularly the stake in which I have the privilege to labor, is concerned, I know that he speaks the truth; and I am very thankful for this condition and for this

knowledge. That is only as it should be. While we are to be commended for the condition, still it is nothing more than ought to exist among us as a people. I think of the army of workers that we have in the Church, who are interested, and zealous and faithful in the great labor in which we are engaged. A short time ago I had the privilege to visit one of the wards in our stake, attending a ward conference, and when the Bishop had the ward officers presented, I found in that small ward they had 178 brethren and sisters working as officers in the ward and the respective organizations. Nearly two-fifths of the members of that ward engaged in the Relief Society, in the Sunday School, in the Young Men's and the Young Ladies' Mutual Improvement Associations, in the Primary organization, and in the Religion Class, as officers in those organizations. When we can select two-fifths of our people and get them harnessed up in the work of the Lord, and get them to perform the duties required of them in their work good is bound to come out of it, and the Church is going to continue to improve as long as those conditions exist. Now, I think this Church has always been improving; I believe there has never been a day since it was first organized when this work went backwards. Its course has always been onward and upward. That is its course today, and I have full faith that it will so continue. But, while the condition is as President Smith stated, there is room for further improvement, and we all realize this fact; and in realizing it, I feel that we are determined to do better, to live better lives as Latter-day Saints. If the Lord has permitted us to see and understand our weaknesses, I think

we should strive to overcome those weaknesses; and as we individually overcome them we are improving and bettering ourselves. In thus improving ourselves, we are improving the great organization to which we belong. I believe, brethren and sisters, it is very important that we all should be thoroughly conversant with the great organizations of the Church, that we should sustain the authority of the Church, and assist in supporting the Priesthood, and in helping to perform the duties that are required. In line with this thought, I feel that the success of these organizations that I have referred to largely depends upon the thorough conversion of our fathers and mothers to the great work those organizations are performing. For example, I remember a few years ago, in our stake, that many of our people were not converted to Religion Class work. Some of them thought it an unnecessary organization, that we had enough organizations; in fact, that we are over-organized. Well now, since the Religion Class has been operating and working among the people of our stake, parents have begun to see the benefits derived from it, they have seen the blessings that have come to their children in their being taught the eternal principles of life and salvation, in the children being taught to pray, to ask a blessing upon the food, to perform little duties required of them towards their parents, and towards the officers in the ward. They have seen the good that has come from these organizations, and that is coming from them, and they are converted better to that work today than they ever were before. The result is that the Religion Class movement is lunging forward today as it never did before. I believe

that we as parents ought to appreciate these various organizations, and encourage our children to sustain them, and patronize and take part in them. If we will do this, these organizations will flourish in the Church, and we will realize their great advantages.

And this also applies to the Priesthood organizations. I feel that if there is any work in which the parents can co-operate with the bishops of the various wards, it is that in relation to the lesser Priesthood. They should encourage their boys to perform the duties required of them by the bishops, and in attending the meetings of their respective organizations. I think, my brethren and sisters, this is a vital point. There is nothing comes closer to us than our children; nothing more important to us than they are, nothing that will ever be of greater worth to us than they. They are our jewels, they are our wealth. Temporal things are not to be compared to them. Our children are given to be ours eternally, under the holy covenant, and it is our duty to interest ourselves in them, to see that they can be ours in honor here and throughout eternity. We cannot do anything better than help to encourage our children, and establish them in the faith, encourage them in performing duties along the lines that are indicated in the respective organizations of the Church.

I think that, as parents, we should unite our work with that of the respective organizations. We should know what they are doing, and in becoming acquainted with them, we might conduct little religion classes in our homes, and there consider the lessons and the work that is being taken up by the Religion Class, the Primary Associations, the Mu-

tual Improvement Associations and the Sunday Schools, and thus show to our children that we are interested in them. If we would do this, and conduct these little devotional exercises in our home, we would plant faith in our children's hearts, and plant confidence in them, in the great work in which we are engaged. They would feel that we are sincere in it, that we are trying to live it, and that we are earnest in our desires that they should live it.

Our children live very much as we want them to. It is our duty as Latter-day Saints to live so that they can see our good works, and be willing to emulate our example. I was impressed sometime ago by a thought that was expressed by the Prophet Joseph Smith, that we cannot be perfect without our children; we cannot enjoy exaltation in the kingdom of God without our children. If we expect to enjoy this exaltation and this glory, we must have our children with us; otherwise we cannot enjoy these blessings to the fullest extent. Now, if we would take up this work, and get our families to unite with these respective organizations in the Church, I believe sincerely that we would accomplish wonderful results, and that this work will continue to grow much more rapidly, perhaps, than it has in the past.

I rejoice in this Gospel; I know that it is the work of God, and I am thankful to my Heavenly Father for this testimony. I feel that, if there is one thing more important than another at the present time for the Latter-day Saints to consider, it is to plant in the hearts of their children a knowledge and a testimony of the divinity of this work. It is important that our children believe they will get it if they will seek it in the way the Lord has di-

rected, and keep His commandments. One thought that gives me great joy in connection with the doctrines of the Church is that they stand the test. The Savior, you know, on one occasion said, "My doctrine is not mine but his that sent me; if any man will do His will he shall know of the doctrine whether it is of God or whether I speak of myself." Our doctrines stand the test; if you will do the will of the Father, in other words, if you will accept the doctrine, and practice it in your daily lives, you will know of the doctrine whether it is true or not. Where is there a man or a woman who has tested the doctrines of our Lord and Savior Jesus Christ in this world and ever found them wanting? No man who has lived humbly, in accordance with the teachings of the Gospel of Jesus Christ, can stand forth and say that they are not true, that they are not of God. Now, let us apply the test, and continue to add one test after the other. I tell you it will do more to establish us and our children in the work of our Heavenly Father than anything else we can do.

May the blessings of Heaven rest upon the people of Zion, and may we rejoice in the great work which is being accomplished, and ever feel to thank our Heavenly Father that this Gospel came to us, and that we are partakers of the same. May we live so that we can be an honor to the work, I ask it in the name of Jesus. Amen.

: **BISHOP HEBER C. IVERSON.**

Like those who have already spoken, I greatly rejoice in the spirit of this conference, in the splendid and wholesome advice and admonition that has fallen from the

lips of the servants of our Father who have been inspired of Him in all their utterances.

I am grateful to live in this day when we see a sentiment spreading abroad that bids fair to become universal, almost, if not entirely, that shall restrain, and obliterate if possible, the dens of infamy and vice that have cursed our country for so many years. My heart has ever gone out to the young men and women in Israel. I am not so far advanced along the path of life that I am unmindful, or unconscious of the character and force of the temptations with which the young men and young women are daily surrounded. They love amusements, they love pleasure, and it is natural they should, but in seeking amusements and pleasure they are sometimes taken advantage of and led into paths of vice, innocently. Therefore, I feel that it becomes the duty of the Elders in Israel, and the citizens of this commonwealth, to recognize the fact that these places which lead to sin, to death, to sorrow, to poverty and shame, should be removed from our midst. We know that their establishment and maintenance is contrary, in every particular, to the spirit and genius of the Gospel of Jesus Christ. You and I have been taught from our infancy that to observe the word of the Lord, the Word of Wisdom, would be helpful to us in every way. We have put it to the test and have proven it true. We know the Word of Wisdom is scientifically as well as scripturally true, and it is for the well being of our Father's children. I say, therefore, this movement is a blessed thing, and I hail the sentiment heartily, as do you. I know this is the sentiment of every true

Latter-Day Saint from the centre of the Church to its circumference, even to the uttermost bounds of Zion.

As President Stohl has said, there is nothing more precious to us, as fathers and mothers in Israel, than the children whom God has given us. Are they not the greatest source of sorrow or happiness according to their aims, their lives and conduct. Is there anything we possess that brings to us more real joy and pleasure. We have heard this afternoon, that President Joseph F. Smith said, when giving his testimony before the investigating committee, that he had 42 children, each and all of whom he was proud of. Does he not feel in them a great source of happiness? And can you not say, when your sons and daughters keep the Word of Wisdom, the commandments of God, that you are proud of them, and they are a source of the greatest joy and pleasure that is possible for the human heart to experience. As President Moses Taylor said, they are not temporary possessions, they are eternal possessions, for they are children of God as well as our children. The Apostle Paul says: "We have had fathers of the flesh which corrected us, and we gave them reverence, should we not much rather be in subjection to the Father of spirits and live." God is the father of the eternal part of the child that is given us here. We recognize in man a dual character; a dual being, physical as well as a spiritual. We recognize the truth of the sentiment so beautifully expressed in that hymn—

O my Father, thou that dwellest
In the high and glorious place!
When shall I regain thy presence,
And again behold Thy face?

In thy holy habitation
 Did my spirit once reside?
 In my first primeval childhood
 Was I nurtured near thy side!

For a wise and glorious purpose,
 Thou hast placed me here on earth,
 And withheld the recollection
 Of my former friends and birth;
 Yet oftentimes a secret something
 Whispered, "You're a stranger here;"
 And I felt that I had wandered
 From a more exalted sphere.

I had learned to call thee Father
 Through thy Spirit from on high;
 But, until the key of knowledge
 Was restored, I knew not why.
 In the heavens are parents single?
 No; the thought makes reason stare!
 Truth is reason; truth eternal
 Tells me I've a mother there.

That doctrine was ridiculed seventy years ago, when announced by this hymn, teaching what had been given by inspiration flowing first through the mind of the Prophet Joseph Smith, that we have a mother in heaven. Not long since I read in one of the leading magazines of this country, from one of the great thinkers of our day, that he recognizes this truth as one of the most profound and sublime in the universe, that womanhood forms a portion of the Godhead. He discourses very learnedly upon the dual sequence of the term Elohim, and proves conclusively by his deduction that there is a feminine element existing with the Deity, and that we have in Deity a mother as well as a father. There are mothers of our spirits. As the poet has said God has kindly sent to earth these sons and daughters of his. His spirits become our children in the flesh.

To the mothers of our children I will say: Could you have any greater honor, could you possibly have any greater ambition in the world,

than to be the medium through which a child of God shall come to earth, to fulfil a wise and glorious purpose? Do you envy your brother, your husband, your male relatives for the honors that come to them, because, forsooth, they occupy positions of responsibility? I say to you mothers in Israel, that yours is one of the most honored and honorable positions occupied by any child of our Father upon earth. We do honor to the hero of the battle field. We erect magnificent monuments to his glory, because he offers his life in defense of his country, moved, possibly by the love of fame, or of popularity. Should he give his life while engaged in the duty of taking the lives of his fellows, duty as he sees it, then we place his name upon the pages of history, and it is handed down to future generations to be revered by them. We erect a splendid monument to his name, because he jeopardized his life, through his heroism. How about the mother in Israel, who, in keeping the commandment of Him who said to Father Adam and Mother Eve, "Mutiply and replenish the earth," and who has kept inviolate the sacred covenants she has made with her husband in sacred and holy places, does she not jeopardize her life in maternity? Does she not place her life upon the altar of sacrifice and duty, and endure untold agony? I say to you hers are deeds of heroism worthy of the greatest monument; nay, more than that, of an eternal crown in the celestial kingdom and presence of our Father. We have heard it said that "the hand that rocks the cradle is the hand that rules the world." Mothers, do you appreciate this fact? Do you realize that much depends upon you; that the future of

this Church, this community, this state, or this nation as a common-wealth, depends very largely upon you as mothers in Israel? Another one has said, and to me it seems a well deserved tribute to motherhood, "God could not be with us always, so He gave us mothers." If there are any under God's heaven deserving our tribute of praise for the offering of life with a love that is divine, a devotion that is angelic, that is charitable, long suffering and kind, that is willing to sacrifice all that one possesses for the love of another, it is the mother in Israel. After having passed through the dark valley of the shadow of death, having brought into the world a child of God, she watches patiently, prayerfully and faithfully over the little one, ever solicitous of its welfare, and devoted to its interests. President Roosevelt, not long ago, made use of these words, and I know you will agree with him; "No leader in church, in state, in science, in art or industry, I care not how important the character of his work begins to do work that compares in importance to that done by the father and mother in the home for they are the first of sovereigns and the divinest of priests."

The most sacred duty we have to perform in the earth is to care for those whom God has confided to our keeping, whom He has placed under our guardianship. We shall be held responsible for their care, not only for the precepts or teachings we give them by word of mouth, but, as President Stohl said in his remarks, we will be held sacredly responsible for the example we set our children, for the very words we utter in their presence. More forcible, and more potent in the forming of their character, and establishing

them in the faith of the Gospel, is our example, far more than our precepts can possibly be. If we teach them by word of mouth some thing that our lives contradict, can you imagine their condition of mind, what their ideas are? May they not reason thus: My father is a hypocrite, or else he is too weak to believe, practice, and live up to that which he teaches me, and which I believe to be true. I do not desire to speak of my personal experience, but, aside from the testimony and strength of the Spirit, the still small voice, the whispering that monitor has given to me, as a result of my obedience to the Gospel, aside from this I say, that my father's life, his obedience to the requirements of the Gospel of Jesus Christ, is the most potent factor in sustaining me in the faith. It means much to me; and I realize that my life also means much to my children, and that your lives will mean much to your children.

Now my brethren and sisters, let us realize, as President Stohl has said, that these precious ones whom the Lord has entrusted to our care are likewise precious to Him. Each son of ours, each daughter of ours, is a child of His. It is a great responsibility, and let us see to it that, even when it requires sacrifice on our part, and though we have to deny ourselves many things that we would like to enjoy, we shall be willing to deny ourselves for the salvation of our children. We should be men enough and women and Latter-day Saints enough to do it, for their good and benefit, and for our eternal blessing.

I want to bear you my testimony, in conclusion. I know that this is the work of the Lord, and these men whom we sustain as His ser-

vants are inspired of Him. I desire, if I may have sufficient strength, to follow continuously, and consistently, him who is at the head of this work, whoever he may be, be he Joseph F. Smith or any other man whom God shall place there; for I know that the Lord will never permit the man who stands at the head of this work, as a guide to His children and to His Church, to counsel or advise contrary to His will. I believe that one in authority may give wrong advice, that may be possible, but the Lord's anointed never. He is my watchword, he is the one under God whom I shall endeavor to follow, by the help of the Lord. May we all do so, and our exaltation will be sure in the presence of our Heavenly Father; which may God grant, in the name of Jesus Christ. Amen.

ELDER RUDGER CLAWSON.

Absence of traitors an evidence of growth and stability of the Church.—
Intense devotion now manifest.

My brethren and sisters, the Church has been organized 78 years tomorrow. Have the Latter-day Saints made any progress in that period of time? Mark this. Joseph Smith, the Prophet, was surrounded in part by false brethren men who were ready and willing to betray him. Some of them he had taken to his heart. Some of them were associated with him in the presidency, and some of them were connected with the quorum of the Twelve Apostles; and there were many among the High Priests and the Seventies who were false to the Prophet Joseph Smith. Upon one occasion Wilford Woodruff, who was approached by some of

these men, lifted up his voice in warning, and predicted that if they did not repent of their sins that they would be damned and go to hell, and this because of their opposition to the Prophet, because of their willingness to betray him to his enemies, for they said he was a fallen prophet. He was not a fallen prophet; they were fallen prophets. How is it today? Pause, my brethren and sisters, for a moment and reflect. There are 56 stakes of Zion, each presided over by a presidency. That means 56 presidents and 112 counselors. There are 652 wards, each presided over by a bishopric. That means 652 Bishops and 1304 counselors. There are 21 missions in the world, presided over by 21 mission presidents. That makes altogether 2,145 very prominent and influential officers in the Church and not one, so far as I know, is a traitor, not one.

Here is evidence brethren and sisters, that the Church has grown, that it has progressed that it has shot ahead wonderfully. And it may also be said of High Counselors, Patriarchs, and High Priests, Seventies and Elders, and members of the Lesser Priesthood, and in fact of members of the Church, generally that very few, if any, are traitors among them. The Latter-day Saints hate the spirit of apostasy, and they despise a traitor, and God despises a traitor, and there will be no place found in the kingdom of heaven for a traitor, for the man who would betray his God or his religion, or his country. Now, I rejoice in this testimony, for it confirms to me the divinity of this work. The growth and progress of the Church clearly shows powerfully the spirit of God is operating upon His people and upon His

servants to make strong in the faith, to make them firm in their attitude to the world and to each other, in keeping the commandments of God.

This is a glorious time which we now behold, a glorious conference. The Spirit of the Lord is upon His people, and we are made to rejoice. There is a multitude of people assembled in the great tabernacle, and this house is filled to overflowing with Latter-day Saints, and the temple grounds are covered, and there are hundreds of Saints who have left the grounds, and there are other hundreds upon the streets, and thousands and tens of thousands in the various stakes. Assuredly Zion is growing, and Zion is becoming strong, both spiritually and temporally. Let me say to you that a people who are weak spiritually and strong temporally are a weak people, and a people who are strong spiritually and weak temporally are a weak people; but a people who are strong spiritually and strong temporally are a strong people. My testimony is that the Latter-day Saints are a power in the earth which will be felt in a time to come. May the Lord bless and prosper us, is my prayer in the name of Jesus. Amen.

The choir sang the hymn, "Hark! ten thousand thousand voices."

Benediction was pronounced by Elder Arthur Parsons.

Outdoor Meeting.

The Tabernacle and Assembly Hall could not accommodate all who desired admittance and, the weather being propitious, several hundred assembled on the lawn, near the

Bureau of Information building, where services were held at 2 p. m., under direction of Elder Benjamin Goddard.

Prof. Charles Kent conducted the singing, and the selections rendered by him and his male chorus were highly appreciated.

The services were commenced by the male chorus and congregation singing the hymn entitled "Sowing."

Prayer was offered by Bishop David A. Smith.

The choir and congregation sang the hymn, "Hope of Israel."

ELDER BENJAMIN GODDARD.

We are glad, my brethren and sisters, to meet with you in this capacity. We regret very much that we have not seats for all. It has been suggested that, if the Saints who desire to receive instructions are to be accommodated hereafter, it will be necessary to roof over this entire block. From the increased attendance, it is very evident that "Zion is Growing," and that the cry is going out not only from our children in the Sabbath schools, but from all Israel, "Give us Room that We May Dwell." I pray that the blessings of the Lord may rest upon you, that through your faith and prayers, the brethren who address you may be inspired of Him to give unto you words of wisdom and truthfulness. May God bless you unto that end, in the name of Jesus. Amen.

ELDER REUBEN G. MILLER.

(President of Emery Stake).

I am thankful to be here, and to listen to the testimonies that have

been borne. It has done me good, and I trust that all of you who have been in the Tabernacle during this conference, have enjoyed the spirit of it. I think that the key-note has been sounded to this people, and it is that of local option. The time has come when we can put into practice the principles of the Gospel more fully than we have ever done. The Word of Wisdom is one of the most important subjects for this people to observe. For one, I shall advocate that question more strongly in the stake where I reside. At one time I was called upon to report the Emery Stake of Zion, and I spoke of the modern conveniences that were in the stake, not wishing to convey the idea that we had saloons belonging to Latter-day Saints, but that saloons were there. Since that time, several of our people have permitted their names to be stricken from the records of the Church because of engaging in that business. We propose to follow that up, and all who will not live according to the rules of the Church, in this regard, we propose to take their names off of the Church records. Brethren and sisters, I feel encouraged in this work, because I know it is the work of God, and not of man. In and of myself I feel very weak, but I know that this work is the Lord's, and I am desirous of living up to every principle that the Lord has revealed, doing His will, keeping His commandments, and teaching others to do so. God bless you, in the name of Jesus. Amen.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

As I remember reading the sacred scriptures, there was an husband-

man who invited all of his friends and kindred to a marriage feast. When the hour came for the meal to be served, he found none of them in attendance. Then he sent his servants out upon the byways and highways to constrain every man that passed by to come in to the wedding supper. I think, from the presence of this great crowd, that we are living in an age when the Gospel invitation to come to the marriage supper of the Lamb has been heard, and answered, by many friends and kindred, and also by many who are strangers to the cause.

I rejoice in the work that the Latter-day Saints are performing in the world. I rejoice that many of the honorable of the earth are beginning to comprehend the fact that the Church of Jesus Christ of Latter-day Saints is potent for good; that it is a power in the land; that in the genius of the Gospel there is life, durability, and stability. Many who have not been able to find satisfaction in any one of the creeds of the various churches, or in the dogmas of science, are beginning to comprehend this fact, that in the Gospel, which is preached by the Latter-day Saints, there is that which appeals to the heart and mind of man; there is something ennobling in it, something uplifting and progressive; it has come to remain in the land. They feel a little of that which Apostle Clawson portrayed this morning in his address, when he told of the files, ranks, columns and battalions of the Priesthood, that such a force is irresistible; and the Gospel they preach must obtain. I have found, in my experience, some of the better class, many of the enlightened men of our state (California)—among the

bankers, the railroad men, the doctors, and the lawyers, many who have their eyes upon the economical aspect of Mormonism, and because of this, have accorded to me and my brethren, many privileges that otherwise would not have been ours. We feel, in a measure, that we are a preferred class among these men, having been invited to their clubs, given transportation over their lines, participated with them in some of their political and civic movements. This, I take it, not as a compliment to me or my brethren, but to the great body of the Latter-day Saints whose representatives we are.

Just at this time there is a ferment of expectation upon the part of the people of the Coast in relation to the arrival of the great American fleet, and with that there is an undercurrent of feeling of unrest in relation to conditions as they obtain in the Far East. You know, perhaps, that we have had some little trouble—so-called trouble—with the Japanese in our schools; and there are those who are so pessimistic as to prophesy that, within two years from now, the City of Los Angeles and most of the coast towns of California will be patrolled by Japanese soldiers. This statement was made five weeks ago today, over the signature of one of the generals of the United States Army, who has been for the past five years in China, seeking the regeneration of the great Chinese Army. He gives his reasons for it, and I must confess that it appeals to me that such a thing *might* be possible under the conditions that he tells us of. "The proximity of the Philippines, of Hawaii, and of Alaska to the Flowery Kingdom, and the fact that they are preparing, no matter what the

press says to the contrary, for something in the immediate future," is what he states.

But I have a hope, I have an assurance in the words which God hath spoken, that this is a land of liberty, and that He will fight the battles of the peoples of this land. I remember what He said to one of the ancient prophets of this land, and I ask you to indulge me while I refer to it briefly. He is speaking of the day when Christ's Gospel shall again be taught among the children of men, and when the Jews will begin to believe upon His name. I was very much impressed yesterday by the prayer offered by Patriarch Joseph E. Taylor, praying for this people, the Hebrews. I have had the privilege of preaching the Gospel to some few of them. I associate almost daily with one who has the blood of that people in his veins, who is an able expounder and defender of the Gospel of the Lord Jesus Christ. We have had the privilege of baptizing a young man of that blood. Here is what the Lord says:

"Behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance.

"And it shall come to pass that they shall be gathered in from their long dispersion; ~~from~~ the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.

"Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers; wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it, and who can dispute?"

In California there are two He-

brew leaders of reform, who point with considerable pride to the fact that Jesus Christ was a Jew, who are looking forth to the time "when Christianity and Judaism shall be one, and when righteousness will cover the earth as the waters cover the mighty deep." Some of the kings of the earth have made solicitation of the Sultan of Turkey to permit the Hebrews to buy Palestine, and fix themselves again in the land of their fathers. The hearts of the Jews, as you know, are turned to that land, and conditions have been turned backward in a way, and they are coming into their own; for they begin to believe in part in the ministry of Jesus Christ. Furthermore, in the day when this shall obtain, the Lord tells us of these things:

"But, behold, this land, saith God, shall be a land of thine inheritance, [speaking to the people of Nephi], and the Gentiles shall be blessed upon the land.

"And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land who shall raise up unto the Gentiles."

Why, men may say when this book came forth, in 1829, that John VI of Portugal had seated on the throne of Brazil his eldest son, Pedro. I grant you that, and therein I find a greater testimony of the truthfulness of what the prophet has here written, for he was not raised up from among the Gentiles of this land, but was brought from abroad. But we want to go further in the case, and see what became of him.

"And I will fortify this land against all other nations;

"And he that fighteth against Zion shall perish, saith God;

"For he that raiseth up a king against me shall perish, for I, the Lord, the

King of heaven, will be their King, and I will be a light unto them for ever, that hear my words."

This man, Dom Pedro I, was succeeded by Dom Pedro II, but, within my recollection, he had to abdicate his throne. Brazil was made a republic, and he returned to the fatherland, Portugal. Within the recollection of all of you, within the past few weeks, there has been the assassination of the King of Portugal, and of the Crown Prince, who were the descendants of John VI and his daughter Dona Maria, whom he set up to preside over that land (Portugal). The fate of that country today is trembling in the balance. A usurper is trying to undermine the throne, and conditions are very unsatisfactory to say the least, at this very day and hour.

But more signally, perhaps, this prophecy was fulfilled in 1865-6, when Napoleon III sent one of his favorites, Maximilian, and "raised him up" to the people of this land, the Lamanites, as a king. It was while the North and the South were divided, in war and civil strife, that this thing was done. And the old world powers, England, France and Spain, thought that they could obtain from Mexico some of their claims, whilst the Federal Government of the United States had its hands full, and could do nothing to put into effect the so-called Monroe Doctrine. The Federal government protested, and Russia, in a compact made with that government, sent to New York harbor all of her battle-ships, which were to be turned over, in case of need, to the government of the United States. England withdrew her 10,000 troops, and so did Spain, but Napoleon was perverse for some time, and established

this man as the Emperor of Mexico. Under the leadership of Juarez, the father of that country, and Diaz, the present President, the people were called to arms. Maximillian's forces were overcome and he was cast into prison. His lovely and devoted wife, Carlotta, went to the various Courts of Europe and plead for succor for her husband in this land of Mexico. When petitioning at the feet of the Pontiff of Rome, she went mad, and was consigned to a mad-house, and to this day does not know the sad fate of her husband, who was shot to death by the soldiery of Juarez. So this king, who was raised up like John of Portugal and his son, (John, you remember, died very soon after returning to Portugal, worn out with the troubles he had encountered in Mexico) and so Maximillian met his death; and he was the last of his line. Napoleon III, who had "set him up," was forced to flee to England, an exile from his country, with his empress and young prince, Napoleon Bonaparte. This prince, who afterwards enlisted in the British service in South Africa, during the Zulu war, was ambushed, and killed by the Zulus, thus bringing an end to the house of Napoleon III.

How signally has the Lord brought out the forces of this country victorious against overwhelming numbers and older countries. As an earnest of what the future will be, this tells me that we need not fear foreign oppression or foreign arms. God hath established here the tree of Liberty, in this land of Joseph, that the nations of the earth might find shelter under its branches and eat of its fruit; for this is the land where God shall build His city, the New Jerusalem.

This is the land from whence shall go forth the law of the Lord. From this land shall go forth His word by His ministers and ambassadors; "and the power and the dominion and the greatness of his kingdom," says Daniel the Prophet, "shall be given to the people of the Saints of the Most High God," with whom our interests are identified. He has said, "I will fight the battles of the Gentiles of this land. I will fight the battles of this nation." So, you and I who have faith in this word, who have the precious pearl of great price in our possession, have no doubts, or misgivings, or perplexities in relation to what the future has in store for this land of Joseph.

God bless you, my brethren and sisters, and enable you to do what is right, to maintain that which is true and just to all men, that the promises made to our fathers shall not fall to the ground, but that we may inherit all the glories that shall come to the people of God and to the people of this nation, is my prayer in the name of Jesus. Amen.

The choir and congregation sang the hymn, "Praise to the man who communed with Jehovah!"

ELDER BEN E. RICH.

(President of Southern States Mission).

When the prayer was offered opening this meeting, I was reminded of a little pamphlet that I had in my pocket, which bears a portrait of the Prophet Joseph Smith, with some of his words uttered concerning his beloved brother, Hyrum Smith. And it also contains a picture of the Patriarch Hyrum Smith, with his sons, Joseph

F. and John, each side of him. I want to speak to you concerning the words of the Prophet Joseph in relation to his brother Hyrum, and also what the God of Israel said concerning that beloved brother of the Prophet. The words of the Prophet Joseph were as follows: "Brother Hyrum, what a faithful heart you have got! Oh, may the Eternal Jehovah crown eternal blessings upon your head, as a reward for the care you have had for my soul! Oh, how many are the sorrows we have shared together! and again we find ourselves shackled by the unrelenting hand of oppression. Hyrum, thy name shall be written in the book of the Law of the Lord, for those who come after to look upon that they may pattern after thy works." This was uttered August 11, 1842, while he was in the hands of his enemies.

I read from a revelation of the Lord to the Prophet Joseph Smith, given Jan. 19, 1841, the following, concerning Hyrum Smith, the Patriarch, "And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my Church, as well as my servant Joseph. . . . That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, for ever and ever."

I was reminded of this little pamphlet, containing these words, when a grandson of Hyrum Smith opened this meeting with prayer. I was impressed more when I remember that this grandson stands, with two others, at the head of the Aaronic Priesthood upon the earth, he being one of the members of the Presiding Bishopric of this Church.

In the Tabernacle today you will find two of Hyrum Smith's sons: one the Prophet, Seer and Revelator, and President of the Church in all the world, and the other occupying the same position that Hyrum did when he was assassinated in Carthage jail, Patriarch of the whole Church. Thus the name of Hyrum Smith is remembered today, by these children, this grandchild, another grand child in the quorum of the Twelve Apostles, another as Assistant Historian of the Church, and by others faithful, true, clean as any men or women in the Church. They have maintained, by their faithfulness, in honorable remembrance the name of Hyrum Smith down to this generation, and will continue to hold him in honorable remembrance throughout all generations.

There has not been a day since the organization of the Church that his Satanic Majesty has not endeavored to get between the people of God and the man who stands at the head of the Church. It was true in the days of Joseph Smith; and true in the days of Brigham Young, John Taylor, Wilford Woodruff, and Lorenzo Snow, and it is true today. If he can succeed in getting between these people and the one whom God has placed at the head of the Church, he wins a victory over the hearts of the people, to a certain extent. The spirit of the Nauvoo Expositor was not more malignant in the days of Nauvoo than is manifest at the present time. All the fiery darts of the wicked are directed today, as they have been from the year 1830 to the present time, against the head of the Church. The devil has always inspired men to believe that, if they could destroy the man who stands at the head, they could

destroy the Church. How foolish! If they should succeed, which I do not believe they will.—If they should succeed, what would happen? Just what has happened upon the death of every former President of the Church. The Twelve Apostles, with their chief, would stand up as leaders of Israel, and the work would go on; because it is not built upon man. The enemies of this Church do not care for man, they do not care any more for Joseph F. Smith than they care for any one of you. You exchange places with him, if it should be the will of God, and no more fiery darts of the wicked would be directed toward Joseph F. Smith; they would be pointed toward you, and he would be forgotten. That has always been the case. This work is built upon that rock mentioned by Jesus when He was talking to Peter, and asking him whom men said that He was. When He asked Peter who He was, and Peter answered that He was Christ, the Son of the Living God, Jesus said, "Blessed art thou, Simon Barjona, flesh and blood has not revealed this unto you, but my Father, which is in heaven." He also said, upon that rock—the source of information that gave to Peter the knowledge that Jesus was the Christ—He would build His church, and the gates of hell should not prevail against it: and they did not. The wickedness placed by the devil in the hearts of mankind at that time caused them to believe if they could destroy the head of the Church they would destroy the work, and they took the Master, the head of the Church, and nailed Him upon a cross and crucified Him, and laid His body in the tomb. Then Christ, while His body lay

in the tomb, was quickened by the Spirit, and He broke down the gates of hell, showing that they could not prevail against Him. He then went into hell and preached the Gospel to those who had been swept off the face of the earth in the days of Noah.

We are engaged in preaching the Gospel of Christ. It has come to the earth, this time, with the promise that it will stay forever, never more to be thrown down, never stopped. It will continue to grow, and increase until it fills this whole earth with the righteousness of God, in fulfillment of prophecy. As the missionaries go throughout the world, it is their duty, their business, to search out the children of Joseph, the blood of Ephraim and Manasseh, and bring them to the land of Zion. In God's own due time, His spirit will move upon Judah, and they will go to the land of their fathers, and Ephraim and Joseph will come unto the land given to them, and then Zion will become the great capital city of our God, and Judah will rebuild Jerusalem. Then as Brother Robinson quoted, "The law shall go forth from Zion, and the word of the Lord from Jerusalem;" and the time will come when the seed of Joseph will meet their brethren of Judah, and the peace of God will reign over the great capitals that He is going to found upon this earth; but in accomplishing this, there are many things to contend with. God gives an assurance that we will be successful if we will be patient. He has told us that it is our business to forgive all mankind. He has told us that He is the Judge, and we must remember that.

I was reminded of a statement

made the other evening by one of my brethren about Paul, when he was known as Saul. When he was a persecutor of the Saints, on the road to Damascus, having willingly held the clothes of those who stoned one of the martyrs to death, (I suppose he had a look of contempt upon his face when he heard that missionary, with his dying words bear testimony that he saw the heavens opened, that he saw God, and Jesus standing upon His right hand), he was filled with hatred, this man Saul, and determined to punish every man who would bear testimony that the Nazarine was in reality the Son of the living God. When he was on the road to Damascus, to execute his designs, to serve the papers he had in his possession, he saw a great light and was stricken blind. He heard a voice, and the voice said, "Saul, Saul, why persecutest thou me?" Then the question, "Who art thou, Lord?" And the voice answered: "I am Jesus whom thou persecutest." Then he realized what he had done. Although he was a persecutor of the Saints, he was a choice spirit, and the time came when his eyes were opened, when he was converted to the Gospel. He was led blind, until an humble missionary came to teach him the way of salvation, the Gospel of Jesus Christ.

I tell you, my brethren and sisters, he is not the only Saul that has lived upon the earth. It has been my privilege to meet a man who was the leader of a mob, who attempted with hatred and violence in his heart, to get at our elders, and, by streaks of lightning from the heavens, three different times he and his companions were driven back, then the horses of the mob took the bits in their mouths,

the riders lost control, and the animals fled with the mob away from the servants of God. It was my privilege, two years ago, to lay my hands upon the head of the man who was the leader of that mob, and bestow upon him the holy Melchisedek Priesthood, and send him out to preach the Gospel, as Saul of old was sent out. It teaches the lesson of patience to us. We can afford to leave all mankind in the hands of God. But we cannot afford, my brethren and sisters, not to keep the commandments of God, and not follow the revelations that God the Eternal Father has given us.

I wish to call your attention to the work that a woman can do in this Church; I refer to Mary Fielding. In England, many years ago her father was a minister, an honorable man, who did not believe it was right to preach for hire and divine for money. He sent two of his children, Joseph and Mary to America. They landed in Canada. The Spirit of God led them into a little company of people, of whom John Taylor was a member, and they were praying for light, asking God for the truth. A Mormon missionary, Parley P. Pratt, also led by the Spirit of God, just as that Spirit took the missionary to Saul, taught that company the Gospel that had been restored to the earth, and brought many of them into the Church, among others John Taylor, Joseph and Mary Fielding. She afterwards became the wife of Hyrum Smith, the mother of Joseph F. Smith. Our President was born at a time when Hyrum Smith, his father, was dragged by his enemies away from the side of his wife, when she most needed his care and attention. Under those circumstances the present Presi-

dent of this Church was born in the world. After the death of Joseph and Hyrum, the martyrs, she maintained allegiance to the man who then stood at the head of the Church. She was found trailing across the deserts, her boy, nine years of age, driving an ox team; thus manifesting her abiding faith in the man who stood at the head of the Church. She also took the other children of her husband, by his deceased wife, and nurtured faith in their hearts. She went through all the trials that the other pioneers went through, and was always faithful with her tithes and offerings. This woman planted the faith of the Gospel so deep in the hearts of her children that all hell has not been able to root it out of a single one of them. Through the faithfulness of that woman, her children and grandchildren stand where they do today.

There is a lesson in this of the responsibility that rests upon mothers. Take it to yourselves; look after your children.

Do not let the devil get between you and the man who stands at the head of the Church, no matter who that man is. God bless you. Amen.

Prof. Kent's male chorus rendered a selection entitled, "Thy way not mine, O Lord."

SISTER RACHEL H. LEATHAM.

My brothers and sisters: Some of you, I know, will appreciate my feelings as I stand before you. I think that I am one of the happiest girls in all the world, and it is the Gospel that makes me feel this way, for I do know that the Gospel is true. I do know that God our Father, and His Son, Jesus Christ, came

down and brought the Gospel and established it, and spoke to the Prophet Joseph Smith. I know that Jesus is the Christ, and that Joseph Smith is His Prophet. I feel that if I could live forever, I could never thank my heavenly Father enough for the blessings that have come into my life, for the privilege of going out into the world and bearing this testimony, telling them of the Gospel being restored, of the authority Christ has given to His servants, and of the blessings that are in store for those who listen to and obey the words of truth, life and salvation, as they fall from the lips of the servants of God who are sent out to preach the Gospel.

I sometimes think that we young folks at home do not fully realize the responsibilities that rest upon us. We do not always remember that those who stand at our head are aged, and that when our fathers and mothers are gone it will devolve upon us to assume their work; that we are the future responsible people of Zion. Are we doing our part, and are we preparing ourselves so that we will be able to do the work that our fathers have done? Are we ordering our lives so that the Spirit of God will dwell with us as it has dwelt with our parents? Do we realize the extent of the blessings that God has given us, and do we understand the words of life and salvation contained in the Scriptures and in the Doctrine and Covenants? Are we able to tell what the promises are that God has made us, if we will keep His commandments? Are we familiar with the ancient record of the inhabitants of this continent, the Book of Mormon? And are we familiar with the great truths that are taught therein, and with those books that teach us the

beauties of the work in which we are engaged today? I am afraid we are not sufficiently conversant with the principles of the Gospel, and that we are not as diligent as we should be.

Where much is given, much is required; and you know, every one of you, how much has been given to us, and how much will be required at our hands. Are we preparing ourselves so that we will not fall short? Let us live by every word that proceeds out of the mouth of God. Let us live so that He will ever be willing to own us, and bless us, and love us.

I do not desire to speak longer, but I want once more to bear my testimony. I want to say again that I know the Gospel is true. Not because my father knows it, not because my mother has always taught it to me, but I know that the Gospel is true because God has revealed it unto me. His Spirit has borne witness unto my spirit, and that testimony is God's most precious gift to me.

May God bless us all, I ask in the name of Jesus. Amen.

SISTER M. M. LANGENBUCHER.

My brothers and sisters: One of my greatest privileges is bearing my testimony. I can say that I know the Gospel is true, and I love it. There is nothing in life that has given me so much joy as going on a mission and bearing my testimony unto the people of the world. They ridicule us, but we know it is true, and we do not feel at all hurt for what they say.

I greatly appreciate the privilege that we have of meeting together in these Conferences. We do not have

this privilege out in the world, and we never see so many Saints gathered together as there are here. How happy we all ought to be in coming and receiving words of instruction from those who are placed in authority. If we are humble and prayerful, we can accomplish a great deal of good in this world.

We are set upon a hill to be a light unto the world, and our actions are watched every day. Out in the mission field, the Elders are watched as they walk the streets, and all their words and actions are closely observed.

I sincerely trust that the Spirit of our Heavenly Father may abide with us during the rest of our Conference; and that we may enjoy ourselves while receiving instructions that will be for our eternal benefit.

I have never had more blessings visited upon me than I did while in the City of Denver, going from house to house and bearing my testimony.

I pray that the Spirit of God may be with us, that we may be a light to the world, that those who see our good works may glorify our Father which is in heaven. May this be our happy lot, is my prayer in the name of Jesus Christ. Amen.

Prof. Charles Kent sang, by request, as a solo, the hymn, "Kind words are sweet tones of the heart."

ELDER JAMES G. DUFFIN.

I feel grateful for the privilege, my brethren and sisters, of meeting with you in this great conference, and of partaking of the spiritual feast that has been spread before us. I am reminded of a few

words, containing a prophecy, that were given by the Prophet Joseph Smith, on the 6th day of August, 1842, while standing with a number of his brethren in front of the Masonic Hall, in the town of Montrose, Iowa.

"I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains."

A few thoughts concerning these words have passed through my mind while my brethren have been speaking. It is a fact that our people did suffer persecution after these words were uttered. It is a fact that they were driven from their homes in that land where they had established themselves. It is a fact that they went out upon the great plains. It is a truth also that many of them endured great privations, and many of them laid their weary and worn out bodies in the silent grave along the pathway of that great exodus from the Mississippi River to these mountain vales.

Now, my brethren and sisters, particularly I would speak to those of our boys and girls who are here today, your fathers and your mothers blazed the way. They came to these mountain vales, and they established themselves here under the direction of men of God. They devoted their lives to fulfil the words of God the Eternal Father, as given through His servant, Joseph the Prophet, and it is as a result of their labors, of their

privations, of their integrity to the truth, to the work that God had established upon this earth, that you and I are here today, and enjoying the blessings of these mountain vales. Now there are those who, when these words were spoken, looked upon this western country as "The Great American Desert." Statesmen made the assertion that it was absolutely worthless so far as commercial value was concerned. The great statesmen of the day—one of them in particular, when discussing the opening up of a great highway to the west—speaking of this great western country, of which there was little known at that time, said, "It is worthless. I would not give a \$5 bill for the whole country." Notwithstanding this, the Prophet of God said that this people, God's people, should come to this western country to be established in these mountain vales. There they should build cities, towns, villages, and become a mighty people. It is not land that makes a state, but it is men, men of integrity, men of honor, men of truth, men who love liberty, that make a state; but lands and country are adjuncts to a people, and in order that they might become a great and a mighty people, they must have lands and other properties as well.

Now for a moment or two, I want to talk to you upon the temporal side of the Gospel of the Lord Jesus Christ. My brethren, my friends here, President Rich, President Robinson and others, their special work is to direct the energies of our boys who are out among the nations of the earth declaring the words of eternal life. I have had that great privilege also, but I have been released from that labor,

and my mind and my energies are directed more particularly toward the temporal affairs of the kingdom of God at the present time. I see undesirable conditions in our midst concerning these wonderful lands that have been subdued by our fathers and our mothers: I see a condition arising in our midst that if we do not meet it, many people, thousands who now possess these productive lands, the possibilities of which are yet little understood even by us who have spent our lives here, are going to allow what they now hold to pass out of their hands. Now, I am not going to say a word against any man or set of men who come into our midst, who see the possibilities of this land that has been subdued by our fathers, and come to us and tempt us to part with our possessions for a handful of gold. They have been in other countries, and they understand the value of lands such as we are in possession of. They come here into our midst and see what we have. They come to us and say, "You have been holding your land at probably a hundred, or a hundred and fifty, or two hundred dollars an acre, some of your best lands, and I want to get hold of a piece that you are in possession of. I will give you three hundred dollars an acre, double what you have been valuing it at." And what do we do? We cannot resist the temptation to sell our possessions, and we part with them, and they go out of our hands. Some of our older brethren, notwithstanding the fact that their good wives have almost worn their lives out in assisting them to make a home, sell that good comfortable home, and are going out again and attempting to subdue arid wastes. Now, I say I do not blame, neither have

I a word to say against a person who, seeing these beautiful possessions of ours, has a desire in his heart to obtain them by honorable purchase, but the thought that is in my mind is thus: Is it justice, you husbands, to these dear wives of yours, to sell the homes that you have spent so many years in making, and taking that dear wife out again upon the arid waste, and wear her life out there, without her enjoying the comforts and blessings you had mutually labored so many years to collect around you? And is it justice to your posterity to set an example of that kind before them?

This was one thought that was in my mind. Now another in connection with this prophecy. Joseph said that in the midst of these mountains, the Saints should become a mighty people. No people ever became mighty who would part with their possessions for a handful of gold. It is the people who get possession of the soil, and retain it who stay, and build from that foundation, who become mighty. I want to call your attention to a remark that was made by a son of Heber C. Kimball, some years ago, in speaking at a conference in this great Tabernacle, he said: "If you Latter-day Saints would but put yourselves in a position to fulfil prophecy, after it had been made by the servants of God, they would not be so afraid of prophesy!" The Prophet of God, speaking by the light of heaven said that the Saints should become a mighty people in the midst of these Rocky Mountains. I hold it as a true principle that, when servants of God are moved by the spirit of our Father in heaven to prophesy, it is the duty of this people to do all that lies in their power

to fulfil that prophecy. It is your duty, young men, you gray heads, mothers and daughters in Israel, and my duty, to do all that lies in our power to see that the word of the Prophet of God is made true, that we do not rest satisfied with the conditions we are under today, but that every movement of our lives shall be to glorify Zion, and build up the kingdom of God upon earth.

There is another thought in my mind in connection with this subject. The enemies of eternal truth, as has been remarked here today by one of the speakers, always direct their darts against the man who stands at the head of the work of God. Why? Because, if they could destroy the confidence of the people in that man, they destroy the confidence of the people in the work of God; for he is the one who holds the keys of eternal Priesthood. I will read to you a portion of the word of the Lord to the Prophet Joseph Smith, while he was lying in Liberty Jail, Clay County, Missouri. "The ends of the earth shall enquire after thy name, and fools shall have thee in derision, and hell shall rage against thee, while the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand." Now there is a thought in connection with this. Who are they my brethren and sisters, that you see raising their forces against the man who holds the keys of the everlasting Priesthood? Did you ever hear a man who was clean, who was pure, who was seeking every day of his life to do what was for the good of humanity, for the establishment of truth and of righteousness upon this earth—did you ever hear of a

man of this kind lifting his voice against that man who holds the keys of the Holy Priesthood? Now, think for one moment, young men of Israel, if you have never heard a man of that character lift his voice against the head of the Church, who are the men who do that? Then consider, if you are ever tempted by a man, or by any set or combination of men, to raise your voice against God's servants, consider where they are likely to lead you if you accede to them. You had best beware how you listen to the tempter, because he will come to you.

Fathers and mothers, young men and daughters of Israel, remember that when the Lord speaks He sees that it is fulfilled. He provided the way for the fulfillment of His words through the Prophet Joseph, when he spoke to that little company of his brethren in front of the Masonic Temple, in Montrose. His people came here. They have grown. They have continued to grow, and it is your duty and mine to see that those words receive a greater fulfillment, not only in a temporal way, but see to it that we are true and faithful unto the authority that God has placed here upon this earth.

God bless you forever. Amen.

The male chorus sang the anthem, "Nearer to Thee."

Benediction was pronounced by Elder William Langton.

AFTERNOON SESSION.

Conference was resumed at 2 p. m., in the Tabernacle.

President Joseph F. Smith called the congregation to order.

The choir sang the anthem, "O beauty of Holiness."

Prayer was offered by Elder Thomas E. Bassett.

The choir sang the anthem, "God is our refuge."

ELDER ORSON F. WHITNEY.

The Gospel of Salvation.—A ladder to eternal life.—Joseph Smith's authority.—The mighty problem of Mormonism.—Redemption of the living and the dead.—The Latter-day Saints the friends of humanity.

Two ministers of the Christian church were once conversing together, and one of them asked the other this question:

"Why is it, my friend, that the people love to hear you preach, and why is it that they do not love to hear me? Why is your chapel always crowded with eager worshippers, while mine is always nearly empty?" His friend answered him in these words:

"I believe it is because I am always telling the people that if they will pursue a certain course they shall be saved, while you are always telling them that if they don't do certain things they'll be damned."

I gather from this that there is something in the human heart that prefers the affirmative to the negative in the presentation of the Gospel message. I have always rejoiced in the fact that the Gospel of Jesus Christ is the Gospel of Salvation. Paul the Apostle, declares it to be so:

"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth."

While it is true that the Savior, when He commissioned His apos-

ties to preach the Gospel, used these words: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned,"—there is nothing in this to indicate that the Gospel is a Gospel of damnation. Damnation is no part of the Gospel of Christ. There is no damnation in it, but there is plenty of damnation outside of it. When the end comes, and Christ's mission is consummated, it will be found that He has exhausted every means for the salvation of man; and those who stand condemned after the Gospel has done its work, will be found to have condemned themselves. God is bent upon saving, not damning, the human race; and He will use every possible means to that end. He will send His servants with the voice of persuasion, the voice of solemn warning, and will fashion, shape, mold and manipulate all things for the spread of truth—the message of salvation. And then, as He has said:

"After your testimonies come the testimonies of earthquakes, the voice of thunders, the voice of the waves of the sea, heaving itself beyond its bounds."

"All things shall be in commotion."

"And not only the earth shall shake, but the starry heavens shall tremble."

These powers will be put forth for salvation—not for damnation. Condemnation follows, as the night the day, the rejection of the means of salvation; it is the alternative, the inevitable consequence of a refusal to accept and make use of the redemption that God has provided. Let me use an illustration:

Suppose a man to have fallen into a pit, and to be unable to scale the sides thereof, and emerge upon the plane above. He has intelligence, strength, wisdom, perhaps skill as a

climber, but he cannot climb, because there is nothing to climb with or by. A friend comes to the mouth of the pit, hails him, and says :

"I will help you; you cannot use your own powers, they are ineffectual. I will give you the means of putting them to their proper use." He lets down a ladder, and says to the man below, "Now, climb."

Suppose the man refuses to climb. Who is responsible for his failure to emerge from the pit into which he has fallen? Is he not worse off, by rejecting the means of escape, than if it had never been offered to him? He can do nothing for himself, and when assistance is tendered, he rejects it. Who is to blame?

That is the light in which the problem presents itself to me. By the transgression of our first parents, the human race fell into a pit, and there was no help, and no hope, this side of heaven, for the race could not redeem itself. Man cannot be honest enough, nor virtuous enough, nor truthful enough, nor benevolent enough, to save his soul. That is why the Gospel was provided, as a means of salvation, and it had to come from above. No part of that which was under condemnation could be used as the means of redemption. Adam and Eve, with their posterity, were under the curse, and it was the curse of eternal death,—death spiritual, death temporal,—never-ending banishment from the presence of God.

But the Son of God came down from the Courts of Glory, and offered Himself as a sacrifice, a ransom. He was not under the curse; He had not fallen; and His life could pay the debt. It could be used as the means of the world's redemption; and it was so used, and

thus He became the Author of life and salvation to us all. He was the first fruits of the resurrection, and He declared: "Because I live, ye shall live also."

He let down the ladder into the pit, and bade those who desired salvation at His hands, to climb. They were not to plead their own merits, nor rely upon their own strength, but were to use their powers in climbing up by the way that He had provided. The first round of the Gospel ladder is faith in God; the second round is repentance from sin; the third round, baptism by immersion for the remission of sins; and the fourth round, the laying on of hands for the gift of the Holy Ghost.

But having placed our feet upon the fourth round of the ladder, we must not stop there; we must keep on climbing—keep on obeying the principles of the Gospel. They reach from earth to heaven, and salvation in its fulness is only to be attained by those who do the will of God, and continue in His service, enduring unto the end.

This is the problem of salvation, from the view point of a Latter-day Saint. Mormonism, so-called, is the Gospel of Christ. It is a Gospel of salvation through and through, and it proposes to save, not only the living but also "that other living, called the dead."

I was once conversing with a gentleman, a minister of one of the leading churches, and he said to me:

"I do not believe that Mormonism would have had an existence, if Joseph Smith had been acquainted with the church to which I belong, with the religion that I profess and preach. Joseph Smith's revolt"—that was the word he used,—"was against Methodism, the straight-

laced Puritanism of his time, and the lurid and gloomy theology of the Presbyterians. These were the sects he came in contact with, and I do not wonder at his revolt. But if he had known my church, and become acquainted with my religion, there would have been no Mormonism, for there would have been no need for it."

I assured him that he was very much mistaken if he imagined that the Prophet did not comprehend his religion, as well as all the others. The word of God to Joseph Smith, in answer to his inquiry as to which of all the churches he should join, was this: "None of them; for they have all gone out of the way." He was told that the true Church of Christ did not then exist upon the earth, but was about to be established, and that he had been chosen as an instrument for that purpose.

Let us consider briefly some of the claims made by the modern Prophet. His movement was no mere "revolt" against this creed or that; he did not belong to any church or sect; but he was an earnest seeker after truth, and was bewildered by the confusion and contention that prevailed in the Christian churches. Reading in the Scriptures: "If any lack wisdom, let him ask of God, who giveth to all men liberally," he resolved to put that promise to the test. He therefore asked of God, and received the answer I have quoted. Joseph declares that while he and Oliver Cowdery were translating the Nephite plates containing the Book of Mormon, and while praying over a certain doctrine mentioned in the plates, a messenger from Heaven came down, and laying his hands upon their heads, spoke these words:

"Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and these shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

Up to that time—Mormonism affirms—there was not a man upon the face of the earth, in Christendom or in heathendom, who had the right to preach the Gospel and administer even in the outward ordinances thereof.

The angel who ordained Joseph and Oliver told them that his name was John, anciently called the Baptist. He informed them that there was still a higher Priesthood, a greater authority, called the Priesthood of Melchizedek, the keys to which were held by the Apostles, Peter, James and John, under whose direction he was acting. This higher Priesthood should in due time be conferred upon them, and it would qualify them, not only to call men to repentance, and baptize them for the remission of their sins; but would also empower them to lay hands upon those whom they baptized, and bestow upon them the Holy Ghost. By means of these two Priesthoods, spiritual and temporal authority—for it was temporal as well as spiritual salvation that was provided for,—the Church of God would be established, and the great dispensation opened wherein was to be brought to pass the restitution of all things. Such was the substance of the angel's message. Under this divine authority, the Priesthoods of Aaron and Melchizedek, the Church of Jesus Christ of Latter-day Saints was organized, April 6, 1830, at Fayette, Seneca county, New York.

Six years later, while the Church was at Kirtland, Ohio, a series of visions were given in the Temple to Joseph Smith and Oliver Cowdery. In the first vision, they beheld the Lord Jesus Christ, as Jehovah, the God of Israel; and then, as it is written:

"The heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

"After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us, and our seed, all generations after us should be blessed.

"After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

"Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come,

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

"Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

Is it not evident to the student of Mormonism, if he delves deeply enough into the subject, that there is something more in this great and magnificent problem than a mere "revolt" against the inconsistent, and unscriptural doctrines of some of the sects of Christendom? Do you think, after what I have read to you, that Joseph Smith's course would have been different, if he had become better acquainted with any particular church or creed than in existence?

Let me read again, and show

something further of the wonderful conception of God's plan of salvation, as it existed in the mind of that mighty prophet of God. In the year 1842, while in hiding from his enemies, who were seeking his life and who succeeded in taking it two years later, Joseph Smith addressed a communication to the Church, showing what was weighing most upon his thoughts, as his career drew to a close. In that communication, he says,—after quoting the closing verses of Malachi:

"It is sufficient to know that the earth will be smitten with a curse, unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other; and behold, what is this subject? It is the baptism for the dead. For we, without them, cannot be made perfect; neither can they nor we be made perfect without those who have died in the Gospel also. For it is necessary, in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations and keys and powers and glories, should take place, and be revealed from the days of Adam even to the present time; and not only this,—but those things which never have been revealed, from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings, in this the dispensation of the fulness of times."

Two great thoughts are borne in upon the mind when reading this wonderful passage of modern Scripture: one is, that the past belongs to Mormonism, and the other is, that the future belongs to it also. Mormonism is no mere nineteenth century religion; it is not merely a religion of time. It is the religion of the eternities, and has come down from the presence of Jehovah, as the preordained plan for the salvation of the children of men. It has been

upon the earth many times in a series of dispensations, and this great and crowning Gospel dispensation has been introduced for the purpose of binding together all the dispensations, welding the present and the past, and preparing the world for still greater things in the future.

When and where did the Gospel originate? I know of no better explanation than that given by the Prophet Joseph Smith, who said:

"In the beginning, God, finding Himself in the midst of spirits and glory, because He was more intelligent, saw proper to institute laws whereby the rest might advance like Himself."

We learn from this, that the Gospel—now called Mormonism,—which comprises and codifies those laws that were instituted of God in the beginning, was framed before the world was created; that it is the means of man's progression, both in time and in eternity,—the ladder up which all must climb who attain to exaltation. Adam's fall was a step downward, but it was also a step forward—a step in the eternal march of human progress; and it is by means of this everlasting Gospel, and our own individual efforts in making use of the powers that God has given us, that we lay hold upon eternal life, and go on to perfection.

This being true, is it reasonable to suppose that God would wait six thousand years before revealing to His children for the first time the plan of salvation? Is it reasonable, that He would wait four thousand years, or even two thousand years, before He gave to man a knowledge of the Redeemer who was to come? Would it not be a waste of time? Why not let Father Adam and Mother Eve know? Why not give

them the joy of knowing that a Savior had been provided, in anticipation of their fall, and that they and their posterity were heirs to salvation, through the atonement of Jesus Christ?

Mormonism declares that this was done; that Adam and Eve had the Gospel revealed to them before the coming of Christ; that they were baptized for the remission of their sins, and received the Holy Ghost. By their faith in the Redeemer, whose coming Adam symbolized by erecting an altar and offering a lamb thereon,—by virtue of Christ's atonement, and their obedience to the principles of faith, repentance, baptism and all other things that God required of them, they were redeemed from the fall. They had to wait for the resurrection of their bodies, but did not have to wait for some one to be baptized for them. They were baptized in person, not vicariously. There will be enough of that kind of work, without the elect being added to the list. It will take a thousand years to redeem the dead for whom we build temples and officiate. But some men and women, all down the ages, have had the Gospel, and have been redeemed by their obedience to it here, in this life. They do not need the vicarious work that will have to be done for perhaps millions of our race who never heard the name of Jesus Christ. Mormonism tells us that Adam, bowed with age, blessed his posterity, and predicted what should befall them to the latest generation. The relationship between that first and this last Gospel dispensation is shown in the fact that Adam is to come again, as the Ancient of Days; that he will call his children before him, and perform a great part in the winding up scene,

in binding his dispensation to this dispensation, which is destined to swallow up the others, even as the ocean swallows up the rivers and the streams.

After Adam's day, when the world had departed from God, a dispensation of the Gospel was given to Enoch. He built a city called Zion, which was redeemed and sanctified by principles that we, as a Church, have received, but to the perfect practice of which we have not yet attained. We falter, some of us, in the presence of the law of tithing. What shall we do when the greater law comes—the law of consecration, when our all will be required for the building up of the Zion of God, of which the City of Enoch was but a type, a symbol, a foreshadowing, the lesser coming before the greater, pointing out and preparing the way?

To Noah, also, came a dispensation of the Gospel. In his day the earth was baptized with water, prefiguring the baptism of fire, which our planet is destined to undergo, prior to its glorification. "For as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man."

Abraham also had the Gospel revealed to him; and what was the part he played? What is the relationship between his dispensation and our dispensation? God said to him, "In thee and in thy seed shall all the nations of the earth be blessed." That promise was fulfilled in the coming of the Lord Jesus Christ through the lineage of Abraham; but it was also fulfilled in the scattering among all nations of the children of Abraham, Isaac and Jacob, preparatory to the great gathering in the latter days, when they are to be brought from the four

parts of the earth, to build up Zion, and make ready for the second coming of the Messiah.

Next came Moses, standing at the head of a Gospel dispensation, holding the keys to the gathering of Israel. He bestows those keys upon the Prophet Joseph Smith, in order that he may begin the work of the gathering, bringing to God all who will come: the Jew, the Gentile, and the Israelite from among the Gentiles. All who will do the works of Abraham are counted with the children of Abraham, justified by their faith and obedience to the Gospel of Jesus Christ.

In the meridian of time the Savior made His mortal advent, choosing twelve apostles to preach the Gospel upon the eastern hemisphere, and after His resurrection, appearing to the Nephites in America, and choosing twelve among them to preach the Gospel to this part of the world.

Eighteen hundred years later dawns the great and last dispensation, the dispensation of the fullness of times. Mormonism, with the Bible in one hand and the Book of Mormon in the other, is reaping the results of all the work done by servants of God in past ages. It avails itself of all the good that has been accumulated by the human race, not only by prophets and apostles, but by poets, philosophers, inventors, discoverers,—all the good and wise teachers of Christendom and heathendom. It seeks after and makes use of all that is pure, wise, virtuous, and praiseworthy; and by the learning of the past, and the revelations of the present, proposes to erect a monument to the honor and glory of God, that shall endure throughout the endless ages of the future.

The Gospel designs to save all men, but it will save them upon the principles of eternal justice, every man according to his works. There is a glory of the sun, a glory of the moon, and a glory of the stars, and even as the stars differ in magnitude, so will it be in the resurrection of the dead. The only class of human beings who need fear that there is no salvation for them, are those who have received the Gospel in its fulness, who have been given every key and passport to eternal glory—the power to be exalted to the highest estate of which intelligence is capable, and then have thrown it all away, trampling it under foot as a thing of naught and denying what they know to be true. All others can be saved, because all others can repent. Men can be forgiven as long as they have the power to repent.

But some will not repent until they pass into another world, where those spirits went whose bodies were drowned by the deluge in the days of Noah. In these days, a great principle, that of salvation for the dead, has been revealed. This is the welding link that will bind together the dispensations—the child to the parent—the present to the past. Can you think of anything that would turn the hearts of the fathers to the children, or the hearts of the children to the fathers, more effectually than a principle of this kind? Mormonism deals with the past, the present, and the future. It proposes to save all who are willing to be saved. It will save even the damned, after they have paid their eternal debt; but these cannot be saved with the fulness of God's glory.

Mormonism is not an enemy to the human race; it is not an enemy

to the Gentiles. We do not recognize the word "Gentile" as an opprobrious term, though some of our outside friends take umbrage at it, as if we were trying to fling at them an unsavory epithet. What is the meaning of "Gentile?" The word springs from "gentilis," which means of a clan, a family, a race, a nation. In the days of the Jewish commonwealth, Gentile simply meant one who was not a Jew; in the early ages of the Christian Church, it meant one who was not a Christian, and in these times it designates one who is not a Latter-day Saint.

The Gentiles are the children of Japheth, while the Israelites are descended from Shem, through Abraham. Ephraim, from whom most of us claim lineal descent, has been mixed with the Gentiles, and is now being gathered out from the midst of them. The Gospel, when the Jews rejected it, went to the Gentiles; God wanted to save them. Cornelius, a righteous man, was a Gentile, and upon him and other Gentiles the Holy Ghost was poured out, even before baptism. The Gentiles of today are the nations of modern Europe, and this great nation of which we form a part. Columbus was a Gentile, moved upon by the Spirit of God to discover America—the land of Zion; Washington was a Gentile, who carved out with the sword of patriotism our independence. They were Gentiles who founded this government, the mightiest and most beneficent upon which the sun shines. God tells us in the Book of Mormon that the Gentile nations shall be mighty in His eyes in carrying forth the children of Israel to the lands of their inheritance. He declares further that if the Gentiles will, they

shall come into the Church, partake of the blessings of the Gospel, and help the House of Israel to build the New Jerusalem, preparatory to the glorious coming of the Son of God. The blessing of Noah upon Japheth was, "God shall enlarge Japheth, and he shall dwell in the tents of Shem." We are not the enemies of the Gentiles, we are not the foes of the human race; our mission is friendship, peace, and good-will; our work is to preserve and bind together all that is good, both past and present, and to labor for the consummation of Christ's work in the great and wonderful future.

May God speed His cause, keep us steadfast in the truth, in lifting up an ensign of peace to the nations, and in preaching to all the world the Gospel of Salvation, through Jesus Christ, our Lord. Amen.

The choir sang a hymn entitled "True to the Faith."

ELDER DAVID O. MCKAY.

"Choose you this day whom ye will serve."—Faithfulness to duty is the most acceptable service.

One of the greatest benefits derived from meeting together, is the experiencing of new and beautiful thoughts and feelings. These thoughts and feelings are not always those expressed by the speaker. Words do not convey thought—they only call up thought; but those who, while listening, experience new thoughts, or noble feelings, always derive one of the greatest blessings that come to those who meet together. You will agree with me that this conference has been particularly fruitful in

awakening in our minds the noblest of thoughts, the highest and purest of feelings.

One passage of Scripture has been repeatedly called to my mind ever since President Smith emphasized for the Priesthood the Gospel of *Doing*. That passage is this:

"Choose you this day whom ye shall serve."

I believe, with Professor Stephens, whose thought was expressed in the beautiful song just sung, that in making this choice, the youth of Zion will act wisely.

"Shall the youth of Zion falter
In defending truth and right?
While the enemy assaileth,
Shall we shrink or shun the fight? No!"

"True to the faith that our parents have
cherished;
True to the truth for which martyrs have
perished;
To God's command,—soul, heart and
hand,
Faithful and true we will ever stand."

If each of the twenty thousand individuals who are this day assembled on these sacred grounds will say to himself, "I this day choose to serve the Lord," what a mighty army there would be in defense of right! Why not make this choice? Recently, I heard a testimony from one of the presidents of stakes to this effect: "I am never happier than when in the performance of my duty." There is nothing in life that brings more happiness than righteous living—than serving God. Then why cannot the twenty thousand people here today—nay, why cannot all Israel choose this day to serve the Lord? The line between truth and error has been distinctly marked throughout this conference, and the members of the Church of Christ are given the choice of truth or error. The Church, though in

the world, is not *of* the world. There are two distinct armies; they are facing each other. The Church stands for truth, the enemy is error.

"Choose you this day whom ye will serve." There is a mighty host assembled on these grounds today, and there was a mighty host assembled many years ago in the city of Schechem. Israel had gathered there to hear the last words of their great leader, Joshua. Five score years and ten he had seen life; he had led Israel faithfully through many trials; he had seen their waverings, and he had known their waywardness. On that memorable occasion, he preached to them the words of Life, reminding them of the many manifestations of God in their behalf. He reverted back to the days of Abraham, when the children went after strange gods. He told them how God had led their father Abraham out from this idolatry; how the hand of the Lord had led Israel out of Egypt; how He had given them lands not of their taking; how He had given them cities, not of their building.

"Now, therefore," continued he, "fear the Lord, and serve Him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and *serve ye the Lord.*"

"And if it seem evil unto you to serve the Lord, *choose you this day whom ye will serve*; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

If it seem evil in your sight, to serve the Lord, then choose you this day whom ye will serve. "But," said the old Prophet, just before his death, "as for me and my house, we

will serve Jehovah." Then he gave the people their choice:

"Whom will ye serve?" And they cried with one voice, "We will serve the Lord." "Remember," said he, "it is you who make that covenant."

"Ye cannot serve the Lord: for He is an holy God; He is a jealous God; He will not forgive your transgressions, nor your sins.

"If ye forsake the Lord, and serve strange gods, then He will turn and do you hurt, and consume you, after that He hath done you good."

"And the people said unto Joshua, Nay; but we will serve the Lord."

"And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses."

And the covenant made by the people that day was placed in the book of the law of the Lord, and an altar was built there as memorial of the covenant. Joshua bade them good-bye, and went the way of all the earth. That generation kept their covenants. You may read the record of Israel from the Exodus to the Captivity, and you cannot find a generation that served the Lord so faithfully as did those who covenanted with the old Prophet Joshua, on that day.

Brethren and sisters, we must choose whom we will serve. I say we cannot go on serving, part of the time, the enemy, and part of the time, the Church. We cannot do this. The Lord has said plainly, "No man can serve two masters; for either he will hate the one, and love the other; or, else he will hold to the one and despise the other. Ye cannot serve God and Mammon." These words are true; and I believe we should take them as literally as did the Prophet Joseph Smith take the words of James:

"If any of you lack wisdom, let him

ask of God, who giveth to all men liberally."

The Prophet believed these words, and took them for their meaning. So I believe, we should take Christ's words, and know that we cannot serve two masters. Let us choose today whom we shall serve.

The truth that we cannot serve two masters is emphasized in Byron's "Cain," and I feel to mention it here for emphasis. Cain is tempted by Lucifer; and after the Devil has led him on, telling him that the Gospel is nothing, that Adam was deceived, that the Lord is only a cruel God, Cain says:

"Wilt thou teach me all things?"

"Aye," says Lucifer, "upon one condition."

Cain: "Name it."

Satan: "That you fall down and worship me, the lord."

Cain: "Thou art not the Lord my father worships?"

Satan: "No."

Cain: "His equal?"

Satan: "No. And have naught in common with Him. No; nor want anything to do with Him. I would be aught above, beneath, I would rather be anything than subject to His power. I dwell apart; yet am I strong, and many there are who follow me, and many yet who shall. Be thou among the first."

Cain answered: "I have never yet bowed to my father's God, though my brother, Abel, oft implores that I should offer sacrifices with him."

Lucifer quickly catches him: "Hast thou not bowed to Him?"

Cain: "Have I not said it? Need I say it? Dost not thy mighty knowledge teach thee that?"

Then these words and Byron never uttered a greater truth.

Satan: "*He who bows not to Him has bowed to me.*" He who bows not to God has bowed to Lucifer.

"But," says Cain, "I will bow to neither."

"Ne'ertheless," answers the tempter, "thou art my worshiper; he who worships not Him is mine the same."

This truth harmonizes with the scripture. "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other."

Whom shall we serve, my brethren and sisters—all Israel here assembled, the priesthood, the heads of families—the Elders of Israel? "Choose you this day whom ye will serve."

I believe you cannot find throughout the Church one young man who, if the choice be given him, would say, "I choose to serve the world,"—not one. Well, then, why is it that we do serve the world? It is through ignorance, or weakness, the result of ignorance. The duty of the Latter-day Saints—the Elders and leaders—is to teach the young men how to serve their master. This is not difficult. There is no one great thing that we can do to serve Him. It is not in membership only that Christ wants service. He can, today as of old, raise up from the stones children unto Abraham. It is not lip-service that He wants. Speaking of the churches of the world, the Lord said to Joseph Smith: "They draw near me with their lips, but their hearts are far from me." It is not lip-service—what is it? *Faithfulness to duty*, that is the service.

I am reminded now of the responsibility that rested upon those soldiers who followed General Wolfe up the mighty heights of Quebec that starlight September night. What was the duty upon each soldier that night? Nothing great—five thousand of them stealthily row-

ing down the river, and then quietly pulling themselves up by the branches of the trees on the hill-side. What was the service demanded from that mighty army? Why, the service of order and quietness. One soldier that night, could have frustrated General Wolfe's entire plan. But each one had a duty—that of being quiet, that of remaining in rank, until, before morning, the whole army stood on the plains of Abraham, ready to take the fort. So it is in this great army of the Priesthood; each man has only a little duty to perform; but, oh, the performance of it might mean everything to the quorum to which he belongs! It might mean much to the Church.

There are instances in history where little simple acts have expressed the spirit of the entire nation. One comes to my mind now. At one time during the Revolution, General Greene had been defeated; he was alone, penniless, hungry, foot-sore. He went into an inn, and the proprietor said: "Hello, Gen. Greene! All alone?" "Yes, alone, hungry, and penniless." The lady of the house set before him a warm breakfast—plain, but the best she had, and then, shutting the door quietly behind her, she brought and put in the General's hand, a purse. "There!" she said; "it is all I have, but you are welcome to it; take it." There was hanging just over the fire-place of that humble inn, the picture of George III. General Greene arose, turned the picture to the wall, and on the back of it wrote this line: "Hide your face, George, and blush." Why? Because that little simple act had within it the expression of the spirit of the Revolution. The spirit of freedom, was expressed by that woman in a little deed of service to her country.

That is why General Greene said: "Hide your face, George, and blush." So it may be in this Church; some little act by a deacon, a teacher, a priest, an elder, a high-priest, a seventy, an apostle, or anyone—some little act may manifest his service to his Church and express that loyalty which every young man feels, which every young man desires to express, and which can best be manifested by service in the work of the Lord. Let us choose this day, throughout all Israel, to say with Joshua of old: I know not what ye may choose. If ye do not wish to serve the Lord, choose ye other gods; go after the spirit of the world, if you will; "but as for me and my house, we will serve the Lord."

God help us in this desire; may He inspire us in this determination; and make us feel this day that it is our duty to teach the young how to serve God. The other day, a young man came to me and said, that though he had lived in the ward for twenty years, in fact all his life, he had never received the Priesthood until three months before that day. He had not attended his meetings, of course; he had been reared under an influence of the world, and that influence had dragged him down. But even that young man, that day, said this: "Now, I want to serve the Church," and he went back to his ward with that determination. Though he had been indifferent, the young man was not lost; his heart was right; but he did not know before that time how to serve the Church. He stands today with a feeling within him that he will serve the ward, and do as the bishop wants him to do; furthermore, to attend his quorums, and be true to them. I believe there are hundreds of young men who

need to be shown the way, and you will find that they will not falter, that they will be,

"True to the faith that their parents have cherished;

True to the truth for which martyrs have perished;

To God's command, soul, heart and hand,

Faithful and true they will ever stand."

I ask the blessings of our Father

upon the youth of Israel and upon all the Saints everywhere, that we may choose to serve God and keep His commandments, in the name of Jesus Christ. Amen.

The choir sang the anthem, "Hosanna!"

Conference was adjourned until Monday, 10 a. m.

Benediction was pronounced by Elder William H. Seegmiller.

THIRD DAY.

Monday, Oct. 6th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

Redeemer of Israel, our only delight,
On whom for a blessing we call,
Our shadow by day, and our pillar by
night,
Our King, our Deliv'rer, our all!

Prayer was offered by Elder Frank Y. Taylor.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of the
Lord,
Is laid for your faith in His excellent
word!
What more can He say than to you He
hath said,
You who unto Jesus for refuge have
fled?

ELDER ANTHONY W. IVINS.

Undoubting faith in divinity of the Savior, and mission of the Prophet Joseph.—Gospel laws and doctrines appeal to man's love of truth.—Disregard of those laws inevitably produces unhappiness.—Distinction between civil and Church government; both affect the individual.—Political religion.—Gratifying progress in Church affairs, further development essential.

I sincerely desire, my brethren and sisters, that you will give me the benefit of your faith and prayers during the brief period that I shall stand before you this morning. A comparative stranger as I am to

this congregation of people, with an environment so different from that to which I have nearly all my life been accustomed, I feel that unless the Lord shall help me, and I shall have your sympathy and faith, I will not be able to properly express the thoughts that have been crowding through my mind while we have been together in this conference.

It has been said that as a man thinketh, so he speaketh; and if the brief remarks which I make shall be, in a measure, of a personal character, I feel certain that you will pardon me, because, in spite of myself, I have been thinking of my own life—of its varied circumstances, associations, and conditions—which have finally culminated in this fact: that I stand here this morning, worthy to be counted a member of the Church of Christ; worthy, I trust, of your confidence and faith; your servant and fellow laborer in the work of the Lord, which has been established in this dispensation.

I have not been accustomed, in my life, to mingle much with men under circumstances of this kind. I have not been accustomed to associations which have been the result of the works of man. Almost my entire life has been spent with nature. I have learned to love it; I have learned to feel at home with it; to appreciate the works of God, and to adapt myself to them as He created and left them long ago. Because of this, it will not be easy, I

suppose, for me to adapt myself to changed conditions. I have traveled, for weeks together, over barren, trackless desolate plains, seeing the face of no man of my own kind except my companions, and felt entirely happy and at home. I have been lonesome, and lost, and fearful in the crowded cities of the world; I have slept by the camp-fire, with wicked and marauding men all around me, with no sound but the cries of the wild things of nature, and felt as perfectly secure, and rested as soundly as it would be possible for man to do; and have lain awake, anxious, nervous, unsettled in my mind, in the great hostleries of the large cities I have visited. I have prayed to the Lord upon the tops of mountain peaks, and in the shades of deep canyons, and felt Him as near to me as I ever have in temples erected by human hands.

At the time of my birth, my parents were members of the Church and I was taught by them, by precept and example, principles that made for an upright and religious life; and if I failed, if I came short, it was not because of the teachings or example of my parents. When I grew older, when I came to think and investigate for myself, when I came to pray intelligently to my Father in Heaven for light, wisdom, and understanding—I became a thorough convert to the necessity, the divinity, and the efficacy of the mission of the Savior of the world. I learned to love His character, to love His works, to love the doctrines He taught, because I found in them, so far as my mind and spirit was concerned, that which satisfied every legitimate desire of the human heart. And this testimony of the divinity of His work was no stronger in my heart,

no more satisfying to me, than was the testimony which the Lord gave me that in the dispensation in which we live, He had, in His mercy, restored the Gospel; that Christ Himself did appear to Joseph Smith, the Prophet of this dispensation; that God Himself did speak to him, thus re-establishing, in this age of doubt and darkness, the fact of His personality, and opening up to us a new Gospel dispensation. I believe it with all my heart; and the experience of years of labor, years of investigation, years of study, have strengthened that testimony every day of my life.

I love the Gospel of Christ, because it taught me that birth was not the beginning of my existence, nor death the end of my life. For Jesus said that He came from the Father; that He was with Him in the beginning. Yet He was born of woman, as you and I have been born; walking among men; teaching, exhorting, organizing, pointing out the way of eternal life; and eventually crucified by wicked men. We know that He rose again, we know that He went back to the Father, to sit upon His right hand.

So I said to myself, Christ came to earth, not only to teach us by precept, the way of eternal life, but to show us by example, that we might have actual ocular demonstration of what the life of every human being may be, if he only will conform to the laws which God has given in order that he may attain to eternal life. I loved His doctrines, because I found truth in them—absolute truth in them all. Nothing that He taught, no word that He ever uttered, nor principle that He ever gave to men contained a word of error, so far as I was able to detect. It taught me that if I would be like Him, if I

desired to attain to those things which He promised, I must love the truth. It taught me that I must not be a liar, because the Lord had said that a liar could not inherit the Kingdom of Heaven; it taught me morality, that I must be a moral man,—because He said that the adulterer could not enter into the Kingdom of Heaven; it taught me that I must be a temperate man, because the Gospel says that strong drinks are not for the body, that they are not for the use of man, but that they dethrone his reason. Therefore, I resolved in my heart that, with His help, I would be temperate. I want to say here by way of parenthesis: If there is a member of the Church of Christ today who is not a temperate man or woman, if it is necessary to preach temperance, to preach prohibition to the Latter-day Saints, it is because they have been negligent, they have not listened to the word of the Lord, and not because the Gospel does not have in it that which will eliminate this evil. The Gospel has also taught me that I must be an industrious man; for the Lord has said that the idler should not eat the bread, nor wear the apparel of the laborer. It taught me that I should be true to every trust that was reposed in me, that if I accepted service, my duty was to my employer; and that I had no right, at his expense, to build up my own private interests.

My brethren and sisters, I shall not prolong my remarks by continuing this review. It is sufficient for me to say, as I before remarked, that I found in the Gospel everything which it seemed to me the heart of man can desire in order that he may be made happy. I believe it is the will of the Lord that

we should be happy in this life, notwithstanding the fact that when the path to happiness is so clearly defined, the great majority of the world walk in that other path, seeking that which they never find. They are unhappy, discontented, and still contending and fighting against the truth which would bring to them the thing that they vainly seek in their own way. The Gospel of Christ taught me that I should be loyal to the Church to which I belong. It taught me just as effectively, and just as definitely, that I should be loyal and patriotic to the government under which the Church exists.

Church government is given to us in order that we may be prepared for eternal life in the world to come. When brought before Pilate, one of the accusations made by the Jews against Christ was that He declared Himself to be a King. Judah was tributary to Rome, and Herod was the titular king of the Jews; and so they said: "This man is guilty of treason, because he declared that he is a king." Then Pilate said: "Art thou a king?" Jesus answered: "Yes, but my kingdom is not of this world; I came not to do the will of man, but to do the will of my Father." I came here to establish righteousness, to organize and establish my Church in the earth, that by obedience to the precepts of the Gospel, men and women might be saved.

So, in the dispensation in which we live, God has re-established His Church; He has given us the perfect organization which exists, in order that its interests may be properly cared for. But churches need civil government. Ecclesiastical government alone is not sufficient; and so, as He has establish-

ed church government in the earth, He has established civil government in the earth. The Church of Christ is presided over by men called to their positions by divine authority, divinely authorized to exercise the prerogatives of the Priesthood; while civil government is presided over by men chosen by the people over whom they preside. Christ has told us that in the Church all things are to be done by common consent; that the prerogatives of the Priesthood are to be exercised only in kindness,—by persuasion, by reason, by love, by charity,—and with this, the exercise of our prerogative ends. We do not assume to impose pains and penalties; we only deal with people for their fellowship in the Church. Just as God has thus established His work, so He has told us, by inspired men, that all just civil governments derive their powers from the consent of the governed; that the word of the people in the state is the word of God, just as the word of the people in the Church is the word of God. We say in the Church, you shall not steal, and if you steal, and repent not, you are unworthy of fellowship, and we cast you out; but with that, our prerogative ceases. The civil law says, you shall not steal—if you do steal, it lays hands upon you; it restrains you of your liberty; it places you in bonds, and casts you into prison. The law of God says, you shall not shed the blood of man, and he who sheddeth the blood of man hath not Eternal Life abiding in him, and with this we cease. The civil law says, he who killeth shall answer with his life. Hands are laid upon him, and the law is executed. So that the prerogatives of civil government are of great importance; it deals with our

property, it deals with our lives; it carries into a temporal, a present, an actual effect the laws provided for our protection and welfare. It defends us against foreign invasion, and protects us against wrong-doing among ourselves. So it seems to me that it is exceedingly important that civil government be maintained; and the Gospel has always taught me that it is my solemn duty to maintain it.

I heard a man say, the other day, that his politics had nothing to do with his religion. I can think of no obligation resting upon me which is more sacred or nearer a religious duty, than that I see to it, so far as my influence, so far as my voice and my vote may go, that this civil government which we love, which we maintain, be administered by righteous men. To that extent it is my religion, and I don't want to be muzzled in saying so. Is that good doctrine, or is it bad doctrine?

"When the wicked reign, the people mourn," and so men into whose hands these great responsibilities are placed, men who hold life and death at their disposal, men who control the disposition of our property—ought to be righteous men; they ought to be honest and conscientious men. God being my helper, I will never vote for a man, nor advocate a man for a public place, in whom I have not that confidence; and I say that this is good religion for Latter-day Saints, for Catholics, for Presbyterians, and for Methodists. No sect or creed should ever dominate the state, that fact is of very great importance; but it is nevertheless the religious duty of every sect and creed to see to it that the state which dominates them is righteously and properly administered. This is what the

Gospel has taught to me. These are the convictions that have come to my heart, and I speak them for myself.

My brethren and sisters, I rejoice with you in the progress and development which the work of the Lord is making, as shown by the reports made in this conference; I rejoice with you that conditions are so favorable as they are in the Church. But I want to say that, because of this progress, because of these favorable conditions, we must not suppose that there is nothing more to do. The work that is before the Church, the great problems that are to be worked out and adjusted, the future development of the Church, are of more importance to us than anything that has yet been accomplished. And we cannot carelessly relax our efforts; we cannot sit down, and say the Lord is going to do it. The Lord never has done it; He has shown us the way; He has pointed out the path in which we should walk; He has taught us the truth, and then left us to go on and develop that great problem—for I can tell you that it is a great problem, and one that is not yet fully developed—which involves the betterment of the social conditions of the world, the preaching of the Gospel, and the redemption of the children of men. It applies not only to those who are receiving the truth in the world and gathering to Zion, but also to the remnants of the people of Nephi. These are important problems, which we are in duty bound to meet: we must see to the moral condition of the Saints; we must correct infidelity and unbelief which exists in the minds of young people—it does exist to a certain extent, at least. All

these are questions which require our undivided and earnest attention, and our very best efforts.

Yesterday, Brother Whitney very eloquently portrayed not only the condition of the Church at present, but the dispensations of the past were referred to, as well as the promises for the future—all of which gives great hope and strength. The past can benefit only as we learn by it; we cannot change it. It may be, in a measure, a lamp, by which our feet may be guided, for the experiences of the past ought to teach us something of the present. Promises which refer to the future cannot be so directly beneficent. The thing which mightily concerns us, and which is of greatest importance to us is the present: our own lives, our own dispensation, the work that is here for us to do—the living present is that which should most interest Latter-day Saints today. Therefore, let every president of a stake every bishop of a ward, go back to his home with the thought that there is yet work to do, and work in plenty.

May the Lord bless you, my brethren and sisters; may He bless all Israel, and prepare the way for the accomplishment of His purposes, for the redemption of His people. May He prepare our hearts that we may obey and observe every law which has been given. I testify to you that not one doctrine of the Church, not one law of the Lord given in this dispensation through the Prophet Joseph Smith, whether it refer to our temporal or spiritual affairs, will fall to the ground unfulfilled. The principles and doctrines that were given through him to the world, are true,

and truth is eternal, and must sooner or later prevail.

May the Lord defend it; and may we defend it; and may we have power to work out, not only our own salvation, but to assist in developing and working out the destiny of the Church, through Jesus Christ. Amen.

Sister Esther Davis rendered a soprano solo, "O Loving Father."

ELDER BRIGHAM H. ROBERTS.

Yesterday President Smith gave us instructions which, if he followed one would be able to make himself heard in this great auditorium. When he got through, I thought now if he would only devise some scheme, or give some instruction that would help one to overcome his inclination to stage fright, so that in the first few moments, when addressing a congregation such as this, one could tell whether he was speaking in thundering tones or only in a stage whisper, I would be everlastingly grateful to him.

There was a remark, made by President Lund in his address yesterday which appealed very forcibly to me. It was at that stage of his remarks where he was pointing out that the spirit of contention is not the spirit of Christ, and where he reminded us that it was our duty, especially the duty of the Elders of the Church, to preach the Gospel of Peace. That reminded me of a passage in one of the revelations given to the Church shortly after the expulsion of the Saints from Jackson County, Missouri. I have no doubt in my own mind but what the instruction seemed

very difficult to carry out by the Saints of that period. I will read to you the passage:

"And again I say unto you, Sue for peace, not only to the people that have smitten you, but also to all people; and lift up an ensign of peace and make a proclamation for peace unto the ends of the earth; and make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good."

I say that this instruction under the circumstances was doubtless regarded as difficult to carry out. The Saints, at that time, were smarting under the sense of the heavy wrongs inflicted upon them. They had been whipped and maltreated. Their houses had been burned. They had been expelled from land which they had purchased from the Government. They were exiles from their homes; and to be told, under these circumstance, to sue for peace, even at the hands of those who had smitten them—and to raise an ensign of peace unto the world, that, I say, was a hard task for people in their condition. It ought to be, and I think it is easier for us to carry out the spirit of this instruction than it was for the Saints in those days. When our circumstances are much more pleasant, and when such opposition as we have endured of late years has not ended so disastrously to us, it ought to be comparatively easy for us to follow the admonition given by President Lund, "to preach the Gospel of Peace." And I doubt not but we shall find this task all the easier of accomplishment if we will be entirely candid with ourselves and remember our own imperfections and short comings, and our

own folly, both as individuals and also as a community. To illustrate what I mean: As you know, I have had some experience in the world as a preacher of the Gospel, as a representative of the Church in mission fields. It is something of a matter of pride with me that I never yet preached the Gospel in such a manner that it resulted in mob violence; yet during my connection with the Southern States Mission and the mission in Great Britain, there was scarcely a disturbance with which I was not connected, but it was invariably to render assistance to others who were in trouble, and the trouble was none of my creating. From the experience then gained I know that much of the opposition met with in the world is the result of the folly of some of the Elders. We carry with us the Gospel of Peace, it is true, but occasionally we find Elders who shoot it at the people as if it were porcupine quills, with the result that they stir up needless animosities by their actions. We ought not to marvel very much that the religious world dislike us. You know we have twisted the nose of Dame Orthodoxy rather severely. We start in by telling them that neither the individual sects nor all of the sects combined constitute the Church and Kingdom of God. We tell them that their creeds are false and an abomination unto the Lord; and the rasping part of the declaration, to them, is that we prove it. Now, under these circumstances you don't suppose that you are going to have peace proclamations from them, do you? I doubt if we, ourselves, would be much inclined to peace, if people made such a proclamation concerning us. Well,

I think that we can put off our war-paint all the easier if we remember our own delinquencies and confess them just a little. The Gospel of Jesus Christ is perfect. There is no flaw in it. There is no imperfection in it. The revelations of God stand invulnerable. In our recent experience as a Church, we have had ample demonstration of that truth. You think of the rigid analysis made of our faith by one of the most powerful and intelligent committees in the Senate of the United States. Recall that rigid investigation—what principle of the Gospel failed? For what principle revealed did you have to offer any apology? For none. The truth of God stood four-square to every wind that blew upon it. I can conceive of no assembly of men, no congress, no parliament, no assembly of the learned before whom I would have the least hesitation of undertaking the advocacy and defense of the revelations of God. Not because there is any excellence of understanding, or power of advocacy, or adroitness in defense in me; but because I have absolute confidence in the Gospel of Jesus Christ, and in the strength of its truths. But when you come to measure man by that truth you find he comes short. When you come to the defense of the acts of some who have figured in our history you can't defend them at every point. Man is weak and stands far below the level of the perfection of God's system of truth. Much that is unwise has been said. The conceptions that men have had of the truth have not always been accurate. You have to throw aside some discourses that have been preached. While the truth is perfect,

and defensible at every point, man's conception of things and man's actions are not always defensible. So, now, if we recall our imperfections and realize that some of our troubles have arisen through our own folly, and the manifestation of weakness in us, it will be all the easier for us to raise this standard of peace and to learn, from the experiences of the past, better methods of presenting the truth to the people. Let us preach the Gospel of peace also. Brother Junius F. Wells here, once said—or he quoted somebody as saying—"Brethren, preach the Gospel, and preach it pleasantly." I think that is good advice.

I wish we either could modify our terminology, or, at least, could have a better understanding of that terminology which we use. Let me try to illustrate what I mean: One came to the Savior and said to Him, in the course of his conversation; "Who is my neighbor?" The Savior answered in the well known parable of the good Samaritan. The principal lesson of that parable is that you will not always find your neighbor among the priests, nor the Levites; you may sometimes find him among the Samaritans, whose name stands as a synonym for a despised people. In this instance, in the parable of the Savior, the Samaritan was more neighborly than the priest or the Levite. I could wish that the Savior had given us an equally luminous explanation of the term: Who is my enemy? Well, one will say, has He not done so? And, perhaps, you will be recalling the saying of the Savior when He said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad."

You remember that, perhaps, but that is only half the truth; only half what Jesus said. There was another occasion when John remarked—and you are surprised somewhat that John should do it, because it is a little out of character for him—but, nevertheless, he said: "Master, we saw one casting out devils in thy name. . . . and we forbid him, because he followeth not us."

But Jesus said, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me."

So Mark relates it. Luke ends the story by saying, "He that is not against us is for us."

Now, take the passages together and you get something like the truth out of them. Let scripture interpret scripture; do not take it in fragments. The work of the Lord, in these last days, has been of such a character that it has provoked strong antagonisms, and down on the immediate firing-line we have had enemies, and very bitter ones; men who love not the truth; men who struck at the truth through striking at what we were seeking to accomplish, and they may rightly be styled enemies of the truth, enemies of God, and our enemies. They not only do not gather with us, but they scatter abroad and seek to destroy. They are truly against us. But, I pray you, do not in your thought expand the term "enemy" beyond those few whom we meet in this conflict—do not expand your term so far that it will represent all of our Father's children not immediately identified with us in the work of God, as being our enemies. It is not true; they are not all our enemies. The great

mass of our Father's children are ignorant of us, or indifferent in respect of us; and some few of them are prejudiced against us because of the things they have heard of us. We should look upon the hosts of our Father's children as our friends, as our brethren and sisters; and even where they are stirred up in animosity against us it should not create animosity in our hearts—nay, not even for those down here on the firing-line, with whom we are in immediate conflict. While they may hate us, it is no part of our business to hate them. We may have enemies, but we can, under the Gospel, be enemy to no man. We must preach the Gospel in the spirit of "Peace on earth, good will to men." We will maintain our rights of course. We will sacrifice no truth to please mortal man. We can't be untrue to God; that is out of the question; but we can proceed peacefully in teaching this truth that God has committed to us and which is so perfect; we can and ought to cultivate the spirit of preaching it in the spirit of peace. Now let me depart, for the moment, from this subject and call your attention to the broad manner in which God proceeds with His work.

If there is one tendency, one danger, against which I would be disposed to raise my voice among the Latter-day Saints, it would be in the way of cautioning our people from becoming sectarian in spirit, in their sympathies—or rather in their lack of sympathies—and in their methods. I love the Prophet Joseph Smith—to me, in my affections, he is next to the Son of God, who must always be first in our affections, as in our thoughts, and to whom we owe worship; but after the Son

of God, I have learned to love the memory of Joseph Smith, the Prophet. He was, indeed, a God-inspired man. He looked deep into things and saw them as they are. Among the qualities for which I love him is the absence of everything of a sectarian spirit in his soul—his sympathies were broad as the human race; his conception of the relationship of man and God, exceeded in excellence all the teachings of all other modern men.

You know, in former years, that some of the Latter-day Saints have been prone to narrowness. When God revealed to the Church that Independence, in Jackson County, was the center place of Zion, the hearts of the people turned to that land; and I sometimes think their affections and hopes were contracted to that particular spot. When the Church was removed from Jackson County and took to building cities and laying out towns in Caldwell County; and when afterwards—being compelled to leave Missouri altogether—they took to building up cities in Illinois, the feelings of some were tried; they felt that they were driven from Zion: "God made promises concerning Zion, and He has not fulfilled them," was their complaint. The spirit of complaint and unbelief existed, more or less, among the people; but the Prophet previous to his death, enlarged their views and told them that this whole western land, North and South America, was the land of Zion. This was the land to which the predictions of God pointed; and they need not worry about this or that particular spot in it, for the two American continents constituted the land of Zion.

Only the day before yesterday, a

young friend of mine stopped me on the street. He had made a discovery in the remarks of the Prophet at the April Conference of 1844; and he asked me if I was aware that the Prophet had declared both the American continents to be the land of Zion, and that he gave direction to the Twelve Apostles to establish stakes of Zion in New York, and in Boston, and I think also in Philadelphia. I rejoiced to see the animation of countenance and the joy in the face of my friend, who had just come from the discovery of a new idea. I rejoiced in that, and I told him that I too, had noted the Prophet's statements, and, moreover, I called his attention to the fact that while the Prophet was speaking of establishing stakes of Zion in the Eastern states, at the same time he was putting in readiness a body of men to explore the west and establish the Church also in the valleys of the Rocky Mountains.

My friends, there was nothing narrow and contracted in the views and projects of that modern prophet of ours. His views of Zion were as broad as the American continents. Why, think of that magnificent exposition of what Mormonism is, that we listened to only yesterday afternoon, from Elder Orson F. Whitney, when the eternities were brought together, and all the ends of the earth were made to meet in this great latter-day work. How uplifting it all was! It showed us that Mormonism is something more than a machine which proposes to make men of one length, and one height, and one weight. It is not a machine for making stereotyped men, but a system of truth with principles guiding conduct; the truth to be voluntarily accepted,

and the principles personally applied until man shall be enabled, under this system of truth and these principles, to approximate something towards the stature of a perfect man in Christ Jesus.

Well, I started to call your attention to the largeness of things in this great latter-day work. Several times, here, we have had quoted to us the saying of Isaiah, the Prophet, "The law shall go forth from Zion and the word of the Lord from Jerusalem." That passage is very familiar to Latter-day Saints, but have you ever analyzed it, have you thought much about it? Why the law from Zion? Why the word of the Lord from Jerusalem? I think that Elder Ivins turned the key to that question this morning, in his remarks on civil government and on ecclesiastical government, and the distinction between them. In the Book of Mormon I find the following principles laid down—great fundamental principles; and, mark you, they are to be found in the American scripture, in the scriptures of the land of Zion. Let me preface the quotation. The passage I am going to read relates to an event that happened in the reign of the Second Mosiah. His sons had been converted to the Gospel, and having been imbued with its spirit they had gone on missions to the Lamanites. Realizing that his own days were drawing to a close, Mosiah was anxious about the succession to the Nephite kingdom. He called the people together to ascertain their feelings concerning the succession, and their desire was that one of his sons should succeed to the throne. Then he called their attention to the evils of monarchy—that it was all right to have kings to govern them: "they could always

be sure that their kings would be righteous men; but the trouble is that virtues are not always hereditary. While the father is sometimes righteous, the sons do not always follow in his footsteps; and so King Mosiah proposed to them a great revolution in the government. He proposed to establish a reign of Judges, elected by the people—government by the people, a republic. And now the passage:

"Therefore choose you by the voice of this people, judges, that ye may be judged according to the laws which have been given you by our fathers, which are correct, and which were given them by the hand of the Lord.

"Now, it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people.

"And if the time comes that the voice of the people doth choose iniquity, then is the time that the judgments of God will come upon you, yea, then is the time he will visit you with great destruction even as he has hitherto visited this land.

"And now if ye have judges, and they do not judge you according to the law which has been given, ye can cause that they may be judged of a higher judge:

"If your higher judges do not judge righteous judgments, ye shall cause that a small number of your lower judges should be gathered together, and they shall judge your higher judges, according to the voice of the people.

"And I command you to do these things in the fear of the Lord: and I command you to do these things, and that ye have no king: that if this people [mark you this] that if this people commit sins and iniquities, they shall be answered upon their own heads.

"For behold I say unto you, the sins of many people have been caused by the iniquities of their kings; therefore their iniquities are answered upon the heads of their kings.

"And now I desire that this inequality should be no more in this land, especially among this my people; but I desire that

this be a land of liberty, *that every man may enjoy his rights and privileges alike*, so long as the Lord sees fit, that we may live and inherit the land; yea, even as long as any of our posterity remains upon the face of the land."

To me that is, in part, the law of Zion—the basic principle of the civil law of the land—a principle of the law that is going forth from Zion—the civil law that is to be established and maintained upon this blessed land of liberty, and that, eventually, will directly or indirectly bless and make free every land in all the world.

There is another scripture—in perfect accord with the passage I have just read from the Book of Mormon—from the Doctrine and Covenants:

"And again I say unto you, saith the Lord, those who have been scattered by their enemies, it is my will that they should continue to importune for redress and redemption by the hands of those who are placed as rulers and are in authority over you, according to the laws and Constitution of the people, which I have suffered to be established and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage, one to another; and for this purpose have I established the Constitution of this land by the hands of wise men whom I raised up unto this very purpose and redeemed the land by the shedding of blood."

This again, to me, is the law of Zion—in part the law that shall go forth from Zion—the law of freedom—the law that the people shall rule—that "every man," as Mosiah puts it, "may enjoy his rights and privileges alike:" that if

a "people commit sins and iniquities they shall be answered upon their own heads." But in order to establish in civil government this personal responsibility of every individual to God, each individual must have an equal voice in the government; every man must be a sovereign in the civil institution, and his vote must represent the voice and judgment of a free man, a vote unawed by influence as unbought by corruption or gain. Less than this brings the whole scheme of free government by "the voice of the people" to contempt and failure.

This "law" is expressed again in the American "Declaration of Independence:

"We hold these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness; and to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

That is the 'law' that is now going forth from Zion as expressed by those "wise men" whom God declares in his revelations to us he raised up and inspired to found the laws and constitution of the United States government; that men might not be "in bondage one to another," and that every man may be accountable for his own sins in the day of judgment. This is the law of Zion that is going forth in the earth to redeem the world from human bondage, and establish the freedom and the responsibility and the dignity of man. It is to be observed, in passing, that there is perfect accord in these passages I have quoted from such widely variant authorities—from the Book of Mormon, from the Doctrine and Covenants, and

from the declaration of Independence. The inspiration which produced all three, however, is from the same source, hence the unity in all three passages—unity of principle, and unity of purpose. The principle of government announced while not entirely new, in the American government is, nevertheless, by our own constitution, cast in new moulds, preserved by new safe-guards, but time will not admit of a discussion of that here. The announcement, however, of the principle that governments derived their just powers from the consent of the governed, was a wide departure from the government by kings. It was destined to change the basis on which governments were supposed to rest—the divine authority of kings. The prevailing notion of government in the world at the time of our American Declaration of Independence was that political and civil rights were derived from kings; and men esteemed themselves bound by the customs and laws of antiquity. This declaration, however, makes every generation of men their own masters, architects of their own political fortunes, masters of their own liberties. It takes civil government out of the hands of kings, and so far as civil government is concerned, out of the hands of priests also, and places it in the hands of the people. The people become sovereign; and those whom they elect to office are not made rulers but servants unto the people, to carry out their will according to the Constitution and the laws of the land, even as Mosiah taught the ancient Nephites in the same manner and in the same spirit. These principles of civil liberty are marching

through the world. They have given free institutions to the continents of America, from the ice-bound North to the ice-bound South. These principles of government are established everywhere in the republics of the western world. The same truths are knocking at the doors of other nations. They have converted the ancient, absolute monarchy of Japan to a constitutional monarchy, wherein the voice of the people becomes a factor in determining the destiny of the country, and not the word or whim alone of the monarch. These principles have given to France the most stable government she has ever known. These principles have enlarged the liberties of Englishmen, until today their freedom is sustained practically by "Manhood Suffrage." We witness from this distance a terrible struggle going on between the Russian people and the autocratic government of that land. Sad failures, indeed the people have made of it as yet, but three times now they have exercised some measure of that sovereign power which our principles recognize as inherent in the people, and have elected their representatives to the national assembly; and though progress may be slow, still that knocking, still that persistent demand for the rights and liberties of the people in that land will go on until the "Law going forth from Zion" shall permeate all systems and bring freedom to the inhabitants of this earth. That, in part, is my understanding of this idea that the Law shall go forth from Zion. God works not only by direct methods; He works also by indirect methods; not only through the schools of the prophets, but once in a while He raises up a prophet that was not

reared in the school of the prophets. Do not misunderstand me. Because I believe that the purposes of God are being accomplished in the world now by his sending forth the "Law from Zion" in the indirect manner here described,—do not think that I believe that this will preclude the establishment of a future capital city of Zion from which the "law" shall continue to go forth; not only by the promulgation of these fundamental principles of civil government, on which depends the true freedom and dignity of man, but also, by the promulgation of other great and important laws pertaining to man's exaltation and glory. Not so. I would only impress upon you, if I could, the idea that the work of God now is in process of fulfillment, and that God's work is drawn on great, broad plans. That there is nothing narrow or contracted in His plans; that He employs nations and empires as His agencies as well as individuals to work His sovereign will in bringing to pass the eternal life and joy of man; and this truth it is fitting that Latter-day Saints should recognize.

What about the other part of this scripture so familiar to us: the Word of the Lord shall go forth from Jerusalem? You must remember in considering it that Isaiah was living in the seventh century before Christ. I think if you modernize the expression of the ancient Jewish scripture the meaning, perhaps, would be more clear. I do not desire to take liberties with the written word of God, because I think that is meant to stand as the great land marks by which we must walk, and the teacher may not take liberties and change the terms of God's word; and without doing

that, but for the purpose of conveying to you my thought on this subject, suppose I were to read the passage in this manner: "and the revelation of the Lord shall go forth from Jerusalem?" When we take into account the greatness of our own dispensation of the Gospel, I think sometimes we overlook the grandeur and the greatness of the "Dispensation of the Meridian of Times." It must always be remembered that the great Atonement, the central fact of the Gospel, was wrought out at Jerusalem; that there the sacrifice was made; that there the Son of God took upon Him our sins; there our transgressions were laid upon Him, and by His stripes we are healed. The Atonement was made there, I say, and there, too, the grand, supreme revelation of God was made to the world for all time to come; for after the fact of the Atonement of Christ, the next thing in importance—if there is to be any degree as to importance between the two things—next in importance is the great truth, that Jesus Christ was the manifestation of God in the world; the revelation of God to man; so that henceforth, above the horizon of men's vision, stands God perfectly revealed in the person and character of Jesus Christ. And as He so stands—God revealed,—the clouds of error, superstition, and blackness of all the ages fall away; for as the Christ is, so too is the Father, in person, in character, in mercy, in justice, and in all those qualities that enter into the divine nature. Moreover, Jesus in the scriptures is called emphatically "The Word," by which I understand is meant the expression, the revelation, of God. "And the Word was made flesh and dwelt among us,

and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth—" so that truly "The Word of the Lord," the revelation of what the Lord was and is, went forth from Jerusalem, even as "the law" is going forth from Zion. As I said in reference to the future capital of the land of Zion, that the views here expressed did not preclude the idea of the future establishment of a capital city on the land of Zion from which the law will continue to go forth in those days, so I would not have you suppose that because I hold the view that "The Word of the Lord" has gone forth from Jerusalem in the revelation of "The Word," or expression of God in the person and character of Jesus of Nazareth—because I believe that the word of the Lord has gone forth from Jerusalem in the complete Gospel of Jesus Christ—that there was made the Atonement of Jesus Christ, the central truth of the Gospel; that there occurred the resurrection of Jesus, the Christ, on which is based our own hope and the hope of the world of resurrection from the dead—do not, I pray you, because I hold that in these things the Word of the Lord has already gone forth from Jerusalem, suppose that I think that this will preclude any future going forth of the word of the Lord from Jerusalem that may be in the divine program. Jerusalem must forever be a holy shrine, a place to which the eyes of all nations will turn for light and inspiration; what more natural, then, than that it should become a holy city, the capital of the eastern world, if you will, the holy sanctuary whence shall issue the word of the Lord in future even more abundantly than

in the past, even as the law shall go forth from Zion in the future as now and in the past? I am only pleading here for broad views concerning the things of God, and the ways of God. We Latter-day Saints do not want to contract our feelings, our sympathies, our opinions of the truth to the narrow limits of our own church fellowship; but we must recognize that God does things on a broad scale, and that He is directing, and that He is influencing, by His Spirit, His children; and they will become more and more susceptible to the influence of the Gospel. I hope that we will become more and more skilfull in presenting it, that by reason of the operation of these two things—our increasing skill and the world's increasing susceptibility to its influence—Zion shall be enlarged, and the Church of Christ shall be enlarged in her sympathies until we will stand locked fast in fellowship for righteousness with all the righteous men in all the world. Amen.

The choir and congregation sang the hymn:

Do what is right; the day-dawn is breaking,
Hailing a future of freedom and light;
Angels above us are silent notes taking
Of ev'ry action; do what is right!

President Smith announced that the closing session of this Conference will convene at 2 p. m.

Benediction was pronounced by Elder William McLachlan.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.
President Joseph F. Smith called the meeting to order.

The choir and congregation sang the hymn:

Praise to the man who communed with
Jehovah!
Jesus anointed that Prophet and Seer,
Blessed to open the last dispensation;
Kings shall extol him and nations revere.

Prayer was offered by Elder Milton H. Welling.

The choir and congregation sang the hymn:

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

ELDER RULON S. WELLS.

My brethren and sisters, I do wish that I could occupy this responsible position without that feeling of fear and trembling which comes over me when I am called upon to address this vast congregation. I also hope that the Lord will be merciful and kind unto me. I trust that He will give me His favor, that I may enjoy the influence of His Holy Spirit, for without that aid, I would indeed feel my weakness.

I wish to bear testimony to the truths of the Everlasting Gospel. I endorse the testimonies that have been borne by my brethren who have preceded me in the various meetings of this General Conference. I find myself strictly in accord with their testimonies. I can endorse that which they have spoken, for I feel that we have been fed the bread of life. The Gospel has been restored to the earth for the accomplishment of a wonderful work among the children of men. This great message which has been delivered through the Prophet Joseph Smith is for the salvation of all

men. It is a matter which will come to all our Father's children, either in this life, or in the life which is to come. The forces, the influences, and the workings of this Gospel must be felt by all of our Father's children; it is an individual affair with each and every one of us. It therefore behooves the inhabitants of this earth to pay heed to the message, and there are none who will regret it, who do pay heed. Neither need they to feel that it is any condescension on their part, when they listen to the humble message of life and salvation. It is not anything that has been instituted by man for the purpose of self aggrandizement. This work is a labor of love, of sacrifice, and of good-will towards men. It is for this purpose that it was established, —the saving of every soul, and none can be justified who will reject it, after the opportunity has been presented to receive it, and to benefit by its workings upon them.

There are two things that are required of all men who are formed and fashioned in the likeness of their great Creator; and these two things are these: one is to learn to know the will of God, and the other is to do it. Therefore, every human being should feel that it is his duty to make it the effort of his life to find out what is the will of God; and it cannot be found out unless people do put forth some effort. The great enemy of the Kingdom of God is indifference, and a lack of disposition to seek and find, a lack of desire to know the truth, a lack of disposition to put forth the effort, to ask, that we might receive. Surely, any individual blessed with intelligence ought not to feel any hesitancy whatever in making an effort to find out God, and to learn

to know His will. If people do put forth this effort, it will be because they are yielding obedience to a fundamental principle of the Gospel which we proclaim; namely, faith in God, which will move us to action, and get us to appreciate the importance of knowing.

If we have no desire to know it is because we love darkness rather than light, because we are satisfied to remain in ignorance, which is darkness, even that gross darkness that covers the minds of the people. But if we want to know, if we have in our hearts a desire to know, let us manifest that desire by putting forth the effort, and asking Him alone who can give the answer; namely, God, our eternal Father. And even though it should call upon us to bend the knee, why should we hesitate? Is it not required of all of us that we should, in the presence of the Almighty One, be willing to humble ourselves before Him?

We cannot evade the responsibility of practicing these principles of life and salvation. We may exhort the inhabitants of the earth; we may, perchance, get many of them to start out upon this path of seeking to know the truth, but it should not end there. It behooves all those who have once planted their feet in the straight and narrow way, by beginning to seek, that they might know the will of the Lord, to continue to walk therein, by the constant and continued exercise of this principle of faith. As we grow in knowledge, that desire to know will still continue to grow within us, and we go on progressing in the knowledge of the Lord. Therein lies salvation, that we may grow in the knowledge of the truth, and that we learn to do the will of the Father.

While it may be the exercise of

faith which leads us to the knowledge of the truth, it is the exercise of the principle of repentance which teaches us to do. These are saving principles that the Lord has revealed. They are explained in Holy Writ; they have been proclaimed by holy men, but if we never had received the revelations of the Lord, if they had not been handed down to us by the prophets who have lived in ages gone by, these truths would still stand and be the same. They appeal to the very nature of mankind; without them, it is impossible to progress, and we each and every one of us have constant use and need for applying these principles in our daily vocations, in our daily lives.

The absence of light is darkness. By the continuation of growth in knowledge, which is the light of truth, the darkness will disappear, just as the darkness disappears from a building when we put into it the light. It should, therefore, be the ambition of Latter-day Saints to constantly struggle for the acquisition of light and knowledge, and truth. This can only be done in proportion to our faithfulness.

These principles are called first principles, but to me, they are first principles and last principles. These fundamental principles of the Gospel of Jesus Christ are: faith in the Lord, Jesus Christ, repentance from sin, baptism by immersion, that principle by which we obtain a remission of sins; and the securing of the Holy Spirit, by the laying on of hands. You have heard nothing else during the meetings of this Conference than different phases of these cardinal and fundamental principles. If we have heard something regarding the law of temperance, the Word of Wisdom, what is

it but one of the practical applications of the great law, that fundamental principle of repentance from wrong doing? Is it not evil to do those things that are harmful to the body, those things that often destroy this temple, in which the Lord designs his Holy Spirit shall dwell? What is the law of tithing? People are required to pay their tithes and their offerings. And who is benefited most? The people themselves, who observe to keep these laws and these commandments. They are most benefited for this reason: that it teaches them the exercise of faith in God and confidence in His work. Their hearts are in sympathy and in touch with the great work which our Father has inaugurated in these last days. They want to see Zion prosper; their hearts are in touch with that great work. They want to see the temples of God maintained; they want their children to be instructed in the ways of life and salvation; they want their sons to go out into the mission field and deliver this message unto the people; and all of these things require sacrifices, which they would not make if they did not have faith in God and in the triumph of His work. So we might apply it to every principle, to every requirement that is made of Latter-day Saints. It is founded on these fundamental principles. The first principles? Yes, and the last principles,—always, eternal, and forever. We ought to appreciate them as the plan of life and salvation, whereby the children of God can be brought back into His presence. And without observing them, no one can be saved.

I rejoice in the testimony of this work, for I know that the Lord is with us. I know that Joseph Smith

is a prophet of God. I cannot pick up the book of Doctrine and Covenants and read a single revelation from the Lord, without feeling thrilled, and being convinced that this is the truth.

In the opening address of President Joseph F. Smith, he made a number of comments on different topics, and gave the keynote of this Conference, all of which was interesting to me, and met with my hearty approval. When he finally came to bear his own testimony regarding the divinity of the mission of the Prophet Joseph Smith, my whole being was filled with the spirit of testimony, and in my heart I said, "Amen." I know, too, and so should all Latter-day Saints know, when the spirit of inspiration is resting upon them, that this is the truth. The Spirit of the Lord will bear witness, that Joseph Smith is a prophet sent of the Lord. I admonish the people to carefully read the revelations as they are contained in the book of Doctrine and Covenants, and ponder over them in your own hearts. No one can honestly read those revelations without being impressed that there is something in them, more than the power within men. This ability to know the truth, and this testimony which comes to us, is the result of the Spirit of God resting upon us; and if we will only put ourselves in such a condition, that we can receive the promptings of that Spirit, then we will grow in the knowledge of God day by day; and that we may do so is my prayer, in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL.

My life and labors are devoted to this work. While it is true that

I have not been able to do my full and complete duty, because of my physical condition, yet I trust that my labors during the past fifteen or sixteen years have proven to this people, and to the brethren of the authorities, that I am loyal and patriotic to the Church of Jesus Christ of Latter-day Saints. I have never been ashamed to testify to the divinity of this work, when I felt that I had the Spirit of God. I have held the name of the Prophet Joseph Smith as sacred. When I was in the mission field, I said to the Elders: whenever you are moved upon by the Spirit of God, and the spirit of testimony, you are to testify that Joseph Smith is a Prophet of God, and I promise you it will make you all the trouble you can bear. I have never been afraid of the world, nor the children of men, when I have enjoyed the Holy Spirit.

I look over my past labors in the ministry, and I discover there were some things that I didn't know. I find at times that I have been over zealous; in fact, I believe that I have been almost fanatical, that I have said and done things that I now wish I hadn't. I have heard this, my brethren and sisters, and I am in no doubt about it: that I hold the Holy Melchizedek Priesthood, the High Priesthood; I am a Seventy-Apostle. I don't think I lack any Priesthood. I don't think there is anything in this Church to be done that I can't do, if the proper authorities tell me to do it, but there are many things they don't tell me to do, so I let it alone. It has taken me a long time to learn to mind my own business, to look after my own department, and not try to interfere

with Bishops or with Presidents of Stakes in their labors. I wish they all would learn the same lesson.

Now, I am an officer—a sort of a lieutenant—in the army of the Lord. We have a large body of Priesthood who have been given advantages and opportunities that Seventies never had in the early history of the Church. There is a possibility of doing a great and good work; and we have made a great effort, under the instructions of the Presidency and Twelve Apostles, to place these Seventies in a condition that they can represent the Church of Jesus Christ as witnesses of the Lord. I realize, brethren, that the Bishops of the wards have to look after their wards; the Presidencies of the stakes have to look after their work; and the supply of capable men is depleted owing to their being absorbed in many organizations. Whenever they find efficient capable men they take them to build up their work; but I want to ask you, in the name of all consistency, please don't take *all* the able men, or the greater part of them, and leave us only raw recruits to send into the world to preach this Gospel. I want to say to you Latter-day Saints, if you think your inexperienced boys can go out and disturb the world, you are mistaken. When I was in the South, the people paid but little more attention to us than if we were fice dogs. If ever I locked horns with anybody it was with some poor clergyman in the woods. Elder John Morgan used to tell us—and I honor his memory; I love him as I love few men—he used to tell us: “Boys, don't go into the cities, if you do, it may cost you your

lives;” and we stayed out. But it is different now.

I have been in California for a few weeks, and I tell you I am in sympathy with Elder Robinson, and my heart goes out to the Elders. If I had been called upon in Ocean Park to stand before the intelligent class of people there, I don't know what I would have said. We need intelligence, and pure knowledge, to preach the Gospel to the nations of the earth.

I desire to read a little extract from “Impressions,” by Charles Erskine Scott Wood:

“Where any number of men are gathered together, there are sure to be some better than others; some more rational, and some less intelligent than others. There are good lawyers and bad lawyers, intellectual doctors and stupid doctors, [I have learned that in the last three years] wise clergymen and foolish clergymen. In short, as the mass of humanity in any one place and time will contain both extremes and all shades of humanity, so any considerable portion of the mass will contain various examples of the good, bad, and indifferent. Therefore, it is not proper to judge of any general class or organization of men by some few particular individuals, either good or bad. The question is: What is the average character, and what is its general influence, taken as a whole, and through the course of years. And though an institution on the hill may be a power for good, yet if it exhibits some special attraction for the narrow and intolerant, that is certainly a fault.”

I am trying to be wise, and I am trying to be prudent, and I confess to you I am having a terrible time. It is old men for counsel, young men for war. I believe I am a better warrior than I am a counselor. I have been away from home, and the first thing I picked up was an anti-“Mormon” newspaper, and I am sorry I picked it up. What did I find in it? I found they were try-

ing to prove that President Brigham Young and my father were murderers, and that they taught that as a principle! Now, I say it is unjust. I say it is unkind. I say it is improper. But what are we going to do? Why, we are not going to do anything; but I often feel it is wrong for us to be hushed into silence.

This work is true. The character of this people is a marvel to me, and it has a pathetic side to it. I have traveled among this people from Mexico to Canada, and I know whereof I speak. I say to the young and rising generation: I am willing to take off my hat to these horny-handed, white-headed broken-down men who have made it possible for us to exist in this mountain country. I say God bless these aged men. If you want examples, any object lessons, go down to Saint George and see what it has cost to settle that country. It is a number of years since I was there, but I found ninety widows. Some of the best men in the whole earth have died to make that country habitable. Then I would like to take you on a trip down to Arizona, in the St. Johns country. I preached Faith there once, but I want to tell you I haven't got enough faith to stay in such an undesirable country. You talk about good people; you talk about righteous people; I tell you there are people in this city who are not worthy to unlatch their shoe-strings. That hard country, and their obedience to the Priesthood of God, has made those men great characters. You can't discourage them. They will build a dam across the Colorado River every five years, if it washes out the next day; and live on dry bread and molasses. Yet, that is their home; that is their

country; there they worship God. Then you go up in the Big Horn country, then up into Canada, and then think what it has cost to make this country what it is. But, every time some of us weak-kneed young fellows encounter a difficulty we break for the woods, and we give up our rights and sell them for a little pottage. I tell you that the Almighty is not pleased with some of the rising generation. They stick up their noses at these homely men. It is such homely men and women of character who have made this country, and this Church, what it is today, and I say God bless them.

Brethren, I want to call your attention to one thing; I am a sort of transgressor. My father died when I was fifteen years old. I have not committed any crimes, but there are some things in my history that I regret. Environment has a great deal to do with a man, and men who have colonized these outlying districts do not look upon some habits as seriously as men who have never indulged in them; if they did, it would be an injustice to themselves. You never saw a man in your life do a wrong thing, who was happy over it. You never saw men violate a commandment of God and feel jubilant over it, but if they have the Spirit of the Lord they feel miserable. I say to you Latter-day Saints, and I say it to myself: I have preached this Gospel for fifteen years, and I now understand the doctrine of repentance. A man can't repent simply because an Apostle tells him to repent; he can't do it until he gets the spirit of repentance, which is a gift from God; and some of us don't get it very quickly. Some of us don't get the spirit of repentance and see things

right until our hair is gray. Brethren, let us be tolerant; let us be kind and considerate. It is the proper thing to despise sin and wickedness; but I think it is wrong to despise the man that has a weakness, and make him feel that he is good for nothing, and that there is not much chance for him. I think I can safely say to you Latter-day Saints: You will all be saved, every one of you; the only difference will be this, some will be saved sooner than others. Every man that has transgressed and done wrong must pay the penalty of his transgression, for salvation costs something, and you have to pay the price or you don't get it.

While I was in Venice, California, or Ocean Park, I saw three great battle-ships, the Wisconsin, the Tennessee and the California. I had the privilege of going on board the Tennessee. They left Venice on Friday morning at ten o'clock, and I saw those beautiful war vessels leave the harbor. I had not been on the pier long when I noticed a young man, called a jackie, one of the boys of the Tennessee. He was looking longingly over the ocean at those retreating ships. I asked him why he was not with the ships, and he said: "I was fifteen minutes late." I asked him: "What will they do with you? What are you going to do? Why don't you take the railroad and run up to a station where they will stop, and get on your war vessel?" He said: "O, it don't make any difference, I will go down to San Pedro and get on the Dakota, and they will place me in chains and feed me on bread and water; but" said he, "I had a mighty good time." He had had a good time at Los Angeles, but he was fifteen minutes late, and accord-

ing to his story he was to be disciplined, and he was to eat bread and water, and be placed in chains. I asked him what he did it for, and he said: "Well now, look here Mister, I did it and it is done, and I am trying to get a little sunshine out of this thing." That was a knock-down argument and I never said another word. If he could get any sunshine out of it I was willing for the poor fellow to have it.

Now, brethren, let us be kind and considerate for each other.

The Lord bless you. Amen.

Elders John W. Summerhays and Noel S. Pratt sang, as a duet, the hymn beginning:

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world.

ELDER JOSEPH W. M'MURRIN.

My brethren and sisters, I feel to thank the Lord, with all my soul, that my father and mother heard the glad sound of the everlasting Gospel, many years ago in a far off land, that their souls were pricked by the power of God, and that they were made to understand the truth of the message which was communicated to them by a humble missionary of the Church of Jesus Christ of Latter-day Saints. I say, I thank God that they heard that message, that they yielded obedience to the truth, and that they gathered with the people of the Lord to these mountain valleys. I feel very grateful to them for my birth in the midst of the people of the Lord. I honor their memory this day for the example they set before me and for their

anxiety concerning my life, that I might have faith in the message that brought them from the land of their nativity.

My soul has been filled with gratitude as I have listened to the testimonies of the servants of the Lord concerning this work—its greatness, its breadth, its strength and beauty, and the evidences that abound of the power of God that is in it.

I have wondered, my brethren and sisters, if we appreciate the blessings that have come to each of us, as individuals, as a result of hearing the sound of this Gospel; and if we comprehend what "Mormonism" stands for. We oftentimes hear remarks made regarding what men and women have done for "Mormonism," and yet I suppose it is true that "Mormonism" has done more for every soul, who has been convinced of its truth, than it is possible for any man to do for it. As we have heard during the meetings of this Conference, "Mormonism" is the power of God unto salvation; it embraces the truths of the Gospel of the Redeemer of men, revealed anew.

I have been impressed with the fact that men from various nations have occupied this pulpit, bearing testimony to the truth of this work, and I do not suppose that we have discovered one particle of difference in the spirit that has actuated those who have spoken. They may have seen the light of day, in mortality, in Scandinavia, or in England, or in these United States of America, but "Mormonism," by the wonderful power that is in it, has brought to each one the very same spirit, and they have testified of the truth of this work by the same power and under the same inspiration. As I

have looked over the immense gatherings of this Conference, I have been reminded of the fact, as we oftentimes hear it expressed in one of the anthems, that God has gathered His flock from afar, from the nations of men throughout the earth.

There has been ringing in my ears a passage of scripture, wherein we are told that our Father in Heaven has decreed that He would gather His servants and His handmaidens—one of a city, two of a family, and bring them to Zion. He declared that He would give them pastors after His own heart who should feed them with knowledge and with understanding; and I suppose the same feeling has been in your bosoms as in mine, that God has accomplished and performed the thing which He promised by the mouths of His ancient prophets. We are not being fed with husks, but we are being fed with the kernel of the Gospel; and we have come to feel, in the testimonies of these men who stand as presiding authorities of the Church of Jesus Christ of Latter-day Saints, that they have in very deed the word of life to give to the people. Are we prepared to receive it? Are we acquainted with the inspiration of the Spirit of the Lord? Do we recognize the voice of the Good Shepherd? Do we know, by the Spirit that is in us, that we have been taught as the Lord would have us taught, and not according to the wisdom of men alone? I believe in the doctrine, taught of the Father in one of the revelations, where He directed His servants in the preaching of the Gospel, that they should speak as they were moved upon by the power of the Holy Spirit. He promised that whatsoever they spoke when they were moved by that Holy Spirit, should be the word

of the Lord, the power of the Lord, and the very doctrines of the Gospel unto salvation. If we have recognized that Spirit in the words that have been spoken and in the testimonies that have been delivered, we will not go away from this conference questioning the counsels that have been given unto us; but we will go away impressed with the feeling that with the help of our Father in Heaven, we will endeavor to put into practice the counsels that have been imparted. We should feel that, so far as in us lies, we will give to this work and to our God the best that there is in us. God requires it of us. This great work, that has been spoken of so eloquently, demands of every man, who has put his hand to the plow, that he shall work with a will, that he shall stand solidly for this work, and that it shall be known of all men just where he stands and what can be expected of him.

I believe in this work. I know it is the power of God. It has filled my soul with peace and joy and happiness. It has filled me with hope, as it has filled you with hope, and I testify with my brethren concerning its truth, concerning its power, concerning the salvation that is in it; and I ask men everywhere to give attention to these glorious truths, for they have been revealed by our Father for the blessing of the human race.

God bless you, my brethren and sisters, and God help us to be true to this work, true to the covenants we have made, true to our brethren, I pray, through Jesus Christ. Amen.

PRESIDENT SMITH.

We wish now to present before the Conference the report of the

Auditing Committee, as we think this report will contain information that you will be pleased to receive. I will call upon Heber J. Grant to read it, as his voice is clear and can be heard in this building. (Report read.)

Elder Heber J. Grant read the annual report of the Auditing Committee of the Church, as follows:

"We, the undersigned, members of the Church auditing committee, beg leave to report as follows:

"We have carefully audited the financial reports of the Trustee-in-Trust, Presiding Bishop, the latter comprehending the Presiding Bishop's Office, 56 stakes of Zion and 21 missions in the world; also the Deseret News and the L. D. S. hospital for the year 1907. The said reports we found to be very full and complete in every essential, showing care and accuracy in the work done, and we were highly gratified with the systematic, thorough and businesslike manner in which the accounts of the Church were kept.

"In view of the financial stringency and depression of business interests last fall, almost resulting in a panic, we are happy to report that there is a substantial increase in the total amount of tithing paid for the year 1907 over and above that paid for 1906. The Latter-day Saints are to be commended for their faithfulness in the observance of the law of the Lord.

"In our examination of the report we noted with pleasure the fact that generous aid was extended by the Trustee-in-Trust to the worthy poor, Church schools, stake and ward meetinghouses, mission maintenance, Latter-day Saints' hospital maintenance and improvements, and

for fares of returning elders from the mission fields.

All of which is respectfully submitted. Your brethren,

RUDGER CLAWSON,
W. W. RITER,
A. W. CARLSON,
HENRY H. ROLAPP,
Committee.

PRESIDENT RICHARD W. YOUNG.

Apropos the reading of the report of the Auditing Committee of the Church, to which we have just listened, I desire to submit, for the consideration of the Conference, a couple of resolutions. It was stated at the General Priesthood Meeting that this report would be given here, and anticipating the reading of it I have prepared these resolutions which speak for themselves. They express my very earnest convictions, and I am satisfied will speak the sentiments of all the members of the Church. The resolutions are as follows:

"Resolved, That the report of the Church Auditing Committee, to which we have just listened, be received and approved, and that a vote of thanks be and the same is hereby extended to Elders Rudger Clawson, William W. Riter, August W. Carlson and Henry H. Rolapp for the intelligent and thorough manner in which they have performed the gratuitous labor of their office; and be it further

Resolved, That the Church in conference assembled expresses its full and unqualified confidence in the financial integrity, judgment and fidelity to trust of the Trustees-in-Trust and presiding brethren, to whose discretion under the constitution and order of the Church, is

entrusted the control and distribution of its revenues and properties."

Elder Young moved the adoption of these two resolutions; the motion was seconded by Elder Wm. H. Seegmiller, and was carried by unanimous vote of the congregation.

AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as First Counselor in the First Presidency.

Anthon H. Lund, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, John Henry Smith, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay and Anthony W. Ivins.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart.

Charles W. Nibley as Presiding Bishop, with Orrin P. Miller and

David A. Smith as his First and Second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, A. Milton Musser, Brigham H. Roberts and Joseph F. Smith, Jr., Assistant Historians.

Horace H. Cummings, General Superintendent of Church Schools.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, John R. Winder, Charles W. Penrose, Horace H. Cummings and Orson F. Whitney.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Board of Examiners for Church Schools: Horace H. Cummings, chairman; George H. Brimhall, James H. Linford, Willard Young.

TABERNACLE CHOIR.

Evan Stephens, Conductor; Horace S. Ensign, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball and Walter J. Poulton, Jr., Assistant Organists; Noel S. Pratt, Secretary; George C. Smith, Treasurer and Librarian; and all the members.

AUDITING COMMITTEE.

Rudger Clawson, Reed Smoot, William W. Riter, August W. Carlson, and Henry H. Rolapp.

Duncan M. McAllister as clerk of the Conference.

John Henry Smith, Heber J. Grant, and Anthony W. Ivins, as additional members of the General Board of Religion Classes.

Each and all of those named were duly sustained in the positions designated, by unanimous vote of the Conference.

PRESIDENT JOSEPH F. SMITH.

(CLOSING REMARKS.)

Invokes Heaven's blessings upon the members of the Church, and the people of the world.

We have now approached the time for the closing of our Seventy-Eighth Annual Conference; and in conclusion, I desire to express my heartfelt gratitude to God for His signal blessings, during the sessions of our conference. The weather has been propitious, healthful, beautiful, and in every way suitable to our need. I presume there has been a larger attendance at each session than we have had at any former conference of the Church. I feel grateful to my brethren and sisters who have been in attendance, and I desire to express my heartfelt blessing upon every soul who has come to this conference with a desire to promote the well being and happiness of others, and who has desired to see righteousness and peace prevail. I thank you for your presence.

I feel to bless my brethren who are acting in the important calling of presidents of the various stakes of Zion, on whom rest such great responsibilities, standing as they do at the head of these stake organizations of the Church as fathers and counselors to the people. May the Lord bless their coun-

selors and the members of the various High Councils of the Church who are present. I invoke the special blessings of God our Father upon you, my brethren, that you may be filled, one and all, with the spirit of your callings; that you may have the gifts of wisdom and perfect discernment, that you may be just judges in Israel, and righteous counselors among the people, that all may see that you are indeed the servants of God and true representatives of His work in the earth.

I pray God to bless the Bishops and their counselors and all those who are acting in the Lesser Priesthood; may the spirit of their callings rest upon them. May our Bishops move forward in their great spiritual and temporal mission and in the future so far as possible, give employment to the youth of Zion. Find something for them to do that will give them an opportunity to gain knowledge and experience in good works that will be beneficial to the cause of Zion and to themselves. I trust they will not forget this.

I invoke the blessing of the Lord upon the various quorums of the Priesthood, the Seventies, the High Priests, the Elders, and upon the Patriarchs in the midst of Zion, that the spirit of their callings may rest upon them henceforth and forever. May they all be true men, true to their covenants, true to their God, true to themselves, true to the state and nation of which we are a part.

I desire to invoke the blessings of the Lord also upon all the auxiliary organizations of the Church, that the spirit of their missions may rest abundantly and fruitfully upon them, that they will accomplish the greatest possible good in the

spheres in which they act in the Church.

I pray God to bless all our friends throughout the land and in all the world. May He bless and have mercy upon our enemies. May He open their eyes and their understanding, that they may comprehend the nature of the course they are taking and what it will result in to themselves at last. May the Lord have pity upon and turn them from their folly and the error of their way, and lead them into paths of peace and righteousness.

I want to express my appreciation of the labors of Brother Evan Stephens, Brother John J. McClellan and their assistants, also of the devotion of the members of the choir who have been able to attend during the conference, and others who have given us the benefit of their talent and skill. We thank them for their service. God bless our choir. May God bless Brother Evan Stephens, a man full of the love of truth, full of the spirit of song, devoted to the cause of Zion, a man who is wedded to his profession and his work, striving for the uplifting of the children of Zion. May the Lord bless him for it, and I hope by and by, when he gets old enough he will grow large enough to get wedded to a good wife as well as to music.

I ask the Lord to bless all Zion—may He bless you as husbands and wives, as fathers and mothers, as parents and children. May the blessings of peace, life and health abound in all your abiding places.

I ask these blessings, my brethren and sisters, upon you one and all, in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays;
We thank Thee for every blessing
Bestowed by Thy bounteous hand;
We feel it a pleasure to serve Thee,
And love to obey Thy command.

Benediction was pronounced by Elder Charles H. Hart, and Conference was adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congre-

gation at all the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments and voluntaries on the great organ, assisted by Edward P. Kimball and Walter J. Poulton, Jr.,

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

D. M. McALLISTER,
Clerk of Conference.

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